

Church Management

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Photo by Cloetingh & De Man Studios

CHANCEL OF FIRST PRESBYTERIAN CHURCH, SOUTH
BEND, INDIANA—HAROLD WAGONER, ARCHITECT.

Lawson Associates Report . . .

1953 SET CHURCH FUND-RAISING RECORD

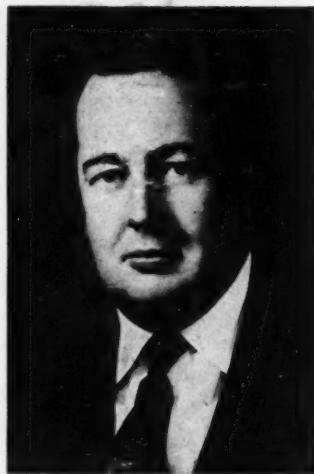
A marked increase was recorded in 1953 in the number of churches that turned to professional fund-raising counsel for guidance in planning and directing financing campaigns, according to Bernard H. Lawson, President, Lawson Associates, Inc., Rockville Centre, New York.

"Our organization was consulted about the planning and direction of more church fund-raising campaigns in 1953 than in any previous year," Mr. Lawson said. "This is a promising sign for the future of our Churches because it indicates that more and more church leaders among both the clergy and the laity are coming to recognize how valuable are the services provided by an organization such as Lawson Associates."

Among the outstanding successes of the year Mr. Lawson cited the campaign for New Hope Baptist Church, Niagara Falls, N. Y. The minister, the Reverend H. Edward Whitaker, summed up the reaction of the congregation in a letter in which he said:

"It is impossible for me to describe the joy which has been brought to our people as a result of the building fund campaign of our parish directed by your organization. At long last we have the realization of a thirty-year dream . . . a dignified sanctuary.

"Over and above the financial aspects of this campaign is the spiritual factor. Our membership has been brought closer together and the real fellowship of the church is already a reality . . . I am convinced that the greatest thing that could have happened to our city was the bringing of Lawson Associates here to direct this campaign."



BERNARD H. LAWSON
President, Lawson Associates, Inc.

"A truly successful campaign," Mr. Lawson pointed out, "is always a spiritual as well as a financial success. You will seldom have one without the other. A typical example of this was our fund campaign for Hope Evangelical Lutheran Church in Columbus, Ohio. When the campaign, which had a goal of \$100,000, closed with close to \$104,000, the president of the Congregation (Mr. James Mason) and the campaign chairman (Mr. Z. W. Wulbur) wrote me a letter in which they said:

"We concluded a very satisfactory fund-raising campaign with a spiritually united congregation, an excellent spirit of cooperation and a renewed spiritual membership was discovered during the campaign which otherwise would have been overlooked. For the first time in the congregation's thirty-five year history, the men of the church gave wholehearted and loyal support in the

church's program. Any church will benefit from this approach and we will not hesitate to recommend the services of Lawson Associates, Inc. to churches which may feel reluctant to use professional counsel . . .

Last, but certainly not least, was the fact that our remarkable victory was accomplished at a cost less than 5% of the goal attained, thus saving us not only money, but many disappointments and discouragements.

Mr. Lawson also reported that during 1953 his company had set up a service which would enable small churches to raise funds as successfully as large ones. "The problem of raising funds for a small church (under 150 families) naturally differs from that in a church with a large congregation but after much study and experimentation, Lawson Associates has developed a program which provides a simple and economical method of meeting the financial needs of the small church," Mr. Lawson explained.

DOES YOUR CHURCH NEED FUNDS?

If your church needs funds and you would like to know how to obtain them, Mr. Lawson, President of Lawson Associates, Inc., Rockville Centre, New York, one of the leading fund-raising counseling firms in the church field, will send you a free copy of an illustrated brochure entitled, **WHEN YOUR CHURCH NEEDS FUNDS**. It is available on request.

This may be *just* the book you're looking for



This free book tells you about a plan now being used by more than 400 successful pastors which made it possible for them to increase their church attendance from 30 to 60 per cent; to increase their church collections from 20 to 50 per cent; a plan that not only saves their time but also broadens their sphere of influence; a plan that enables them to present the Gospel to every man, woman and child in their respective communities.



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A parish paper gives the news of the Sunday school and makes the young people conscious of their responsibility to the church.

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A parish paper keeps you in touch with members, out-of-town members

and non-members. It is your personal representative, entering every home in the community.

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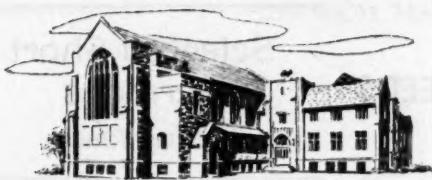
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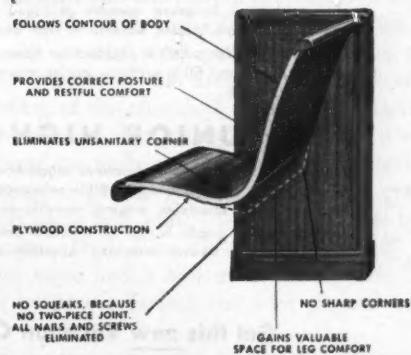
LaFayette Methodist Church, Syracuse, New York
Architects: Sargent, Webster, Crenshaw & Folley



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Kindergarten Leader's Guide contains guidance for teacher, activities, games, projects, schedules, Scripture, teacher's meditation, story, and worship plan, and section on materials to use. 95 cents.

Kindergarten Bible Picture Book (for pupil) has eight full-page pictures in color, poems, prayers, a hymn song, and Scripture. 20 cents.

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Primary Leader's Guide has suggestions for teaching, worship plan, lesson plans, with basic Scripture, memory passages, teacher's devotions, schedules, stories, and a section on materials to use. 95 cents.

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FOR JUNIOR

Junior Leader's Guide contains a section with discussion of needs of juniors, etc., lesson plans with basic Scripture, memory passages, teacher's devotions, schedules, materials and teaching aids, stories, worship service, and materials to use. 95 cents.

Junior Journal (for pupil) is planned for home and school, with extensive hymn section, activities, tests and fill-in sections, stories, poems, pictures, Scripture, worship materials, games. 20 cents.

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Junior High Leader's Guide contains suggestions for projects, discussion of worship and related topics, lesson plans with Bible references, memory Scripture, teacher's devotions, time and work schedules, singing, worship service, and Bible reading. 95 cents.

Junior Hit (for pupil) is full of quizzes, articles, dramatizations, memory passages, stories, prayers, hymns, matching question and statement exercise, and crossword puzzle. 20 cents.

Get this new Vacation Church School Series
at your denominational or religious bookstore

THE WESTMINSTER PRESS

Philadelphia 7, Pa.

Selected Short Sermons
by Earl Riney

Education which disregards revealed religion is not education.

A man is never too busy to talk about how busy he is.

Jumping at conclusions is about all the exercise some people get.

It is certainly more difficult to cover up mental dishonesty than any other kind of dishonesty.

Man's dream of a hereafter has always been and will always be.

A bored husband is a discontented husband.

Money is only one form of wealth.

Don't be afraid of death; build up a deep resource of spiritual strength.

Someone has said, You will not carry a bucket of water by bringing a thimble to the waterfall.

Parents have to remember that their child's invisible friends are real.

We can never overcome a wrong idea save with a right idea.

A surplus of funds causes problems to arise just as does a deficit.

The one-talent servant in the New Testament was afraid of failure.

Children of alcoholics are most likely to become alcoholics.

Many have observed that mankind seems to fall into two general classifications; he is either old and bent or young and broke.

When we speak of "a beauty," we mean a woman who appears to be anywhere from slightly to very much better looking than the average of those in her immediate circle of acquaintances.

When dealing with yourself, practice the expulsive power of a good and higher affection, when you find yourself oppressed by temptation and sin.

Editorials

The Right to Worry

SOME years ago, on a boat in the mid-Atlantic, two great statesmen, the Honorable Franklin D. Roosevelt and Sir Winston Churchill, gave birth to a new human charter which declared that there were four basic freedoms necessary for democracy.

I have thought that they by-passed a most important one. That is the freedom to worry about things worthwhile. I do not care for those individuals who patter around the ring of reality and in soft voices keep advising us that we should not worry for things are sure to come out all right in the end. One can rest assured that things will come out some way or another. But it takes more than sweet smiles and the assurance that God is with us to achieve the end desired.

Worry is not always a sin; in its best aspect it is a creative force. That Spirit of God brooding upon the face of the waters must have been some sort of a worrying process. Jesus weeping over the sinful city says "How often would I have gathered your brood together as a hen gathered her chickens." There is no picture which better portrays worrying than the hen trying to bring together her brood. So evidently Jesus worried.

The worriers are the people who make for progress. Every employer knows that the employee who does a little worrying about the item he is producing is a more valuable person than the one who takes it for granted that the machine is perfect and all he has to do is to push the button. In some homes we find one parent may do the worrying for both; in the final analysis it may be the worrier who sees that the outgo is not larger than the income and that there is money enough to buy the shoes and food.

But I am particularly, at this time, interested in the worriers in our churches. Blessed are those who worry about the program of the church. Of such is the membership of a successful church.

This whole discussion comes about because of an annual meeting I recently attended. But let's go back a number of years. Direct from the seminary came a young man to take a rural church. Like all of the rest of us he found that the congregation was not made up of gentle, fluffy lambs. There were some sophisticated ewes and a few stubborn goats.

He inherited his first job from a saintly old minister who had retired to live in the parish. The church itself was an old building which needed a lot of repairs and a replacement of the furnace. There had been little training given in the seminary for this kind of program and the boy was stumped.

First he went to his saintly predecessor. He asked him what he should do about it. The advice was short and to the point.

"Don't worry about it," said the elder statesman, "God has a way of bringing things to pass. He will take care of the leaky roof and the broken down furnace. Trust him for that."

But the spring changed into summer; then the leaves of autumn began to fall. Yet there was no new furnace. Then the young man came to our office. He had sense enough to know that it would be a cold winter in that church unless a new furnace was installed. He told me about the advice of his predecessor. Then he asked for my opinion.

"You have been told not to worry," I said. "My advice to you is to start worrying. I would start with a meeting of the trustees before Sunday. In the meantime you figure out some kind of canvass to get the hundred dollars necessary. Perhaps you will have a few sleepless nights. But if you worry enough you will find the solution."

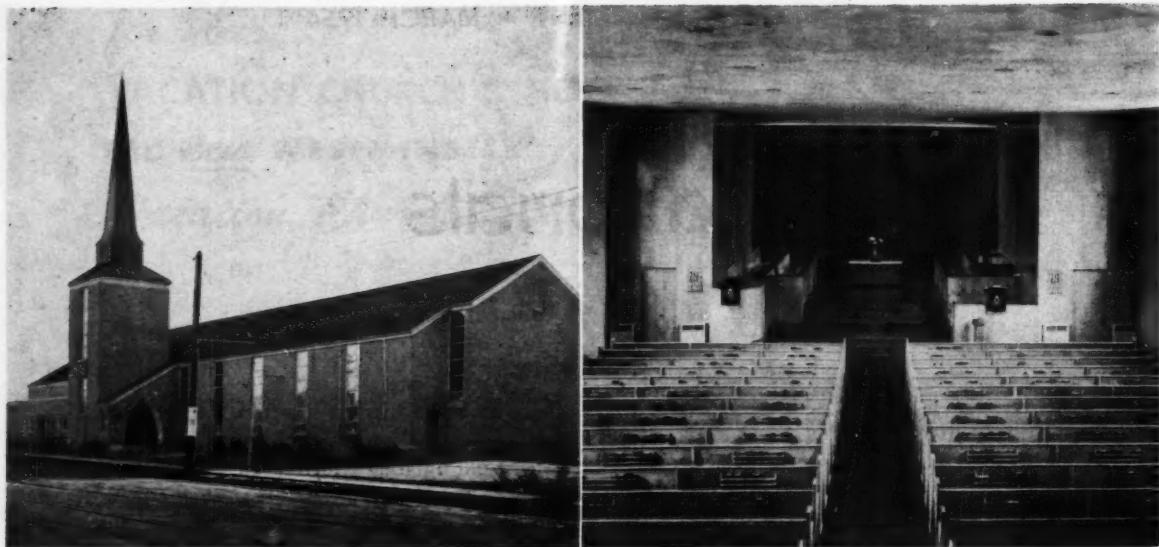
Again the months went past. We came to early spring. Then I received the invitation to speak at the annual meeting of the church. I accepted but feared a cold church which is always tough. But I found a warm church. I found the walls painted, the floors cleaned and a happy group of people gathered together. I got my young friend aside and said: "Tell me how this transformation came about. How did this all happen?"

In a quiet voice and a half smile he replied: "This came about by prayer, fasting and a lot of good worrying."

The aged predecessor spoke as a matter of course at the meeting. He told how glad he was to see the new signs of prosperity. Then he added:

"When our dear young pastor came to me some months ago he feared for the security of this church. But he was young in the faith. I gave him some helpful advice. I told him not to worry, everything will come out all right. And, you see that it has. The church tonight is

(Turn to next page)



Norwood United Church Norwood, Manitoba

T. M. Badger, Minister

Green, Russell, Blankstein and Associates, Architects, Winnipeg, Manitoba

ONE of the attractive new churches near Winnipeg, Manitoba in Canada, is suburban Norwood United Church. Typical of the trend to erect lovely, worshipful sanctuaries and an effective education unit, the Norwood church was one of the models selected by the United Church of Canada for inclusion in its Handbook on Churches.

The sanctuary was built in 1948 at a cost of \$72,000 and an educational center was added in 1951 for \$53,000. Seat-

ing 550 individuals, the sanctuary measures 114 feet by 48 feet. The church chose a divided chancel with graded steps leading to the altar set in the rear. Choir pews are on the opposite sides of the chancel and thus avoid facing the congregation. The organ console is on the left of the chancel immediately behind the lectern. The pulpit is on the right. Of particular note is the absence of an altar window in the chancel. Windows at the side of the chancel fill that

area with light, but prevent glare in the eyes of the congregation.

Church parlor and narthex lead off the nave and into the administration and educational units, which also are on the first floor. Only the boiler room, storage and washrooms are in the basement. Kitchen, library, and minister's study and secretary's office are located in the administration-education unit. The educational building consists of a Sunday school assembly room and a series of classrooms.

Construction of the church was frame with brick veneer, and included the solid brick tower, copper-clad steeple, glass-brick windows in assembly hall. The steeple, which cost \$4,000, rises immediately over the front entrance to the church between the sanctuary and educational units. Sanctuary furnishings totaled an extra \$10,000, bringing the total cost for sanctuary and educational unit to \$139,000.

Editorials

(From page 7)

warm; everyone is happy. God has brought these things to pass. It does not pay to worry."

I would have liked to have replied to this simplicity but courtesy forbade it. I kept to my subject and I am sure gave no evidence that I was familiar with events which had taken place in the six months just past. The smile and hand clasp of the young minister assured me that he appreciated my thoughtfulness. But as he walked with me to the door of my car he said in a quiet undertone:

"It doesn't pay to worry; or does it? Goodnight, my friend."

Yes, the worriers in the church are the builders of the Kingdom.

Paid Endorsements

THE use of paid endorsements in any kind of advertising is undesirable. But it has remained for television to carry particular abuse of verity to the nth degree. Such practices have become so obvious that we doubt if intelligent people take the commendations seriously.

Radio and television have brought problems in this area which never plagued the magazine publisher. The copy writer for an advertiser did, of course, always try to point out the worth of the merchandise he encouraged readers to buy. But a magazine advertisement is an impersonal thing. The words of the copy must be logical and convincing. Very few advertisements appear in the first person.

(Turn to page 75)

Churches Set All-Time Building Record

GLENN D. EVERETT*

AMERICAN churches set an all-time record for new building last year and there is every indication that they will set a new record in 1954 by starting work on at least half a billion dollars worth of new edifices of worship.

Not only was the \$474,000,000 spent on new buildings by American churches last year a record level of expenditure but experts of the Departments of Commerce and Labor who compile reports on construction activity declare that it represented more actual construction put in place than at the height of the great building boom of 1926-29.

With all controls removed from new construction by the formal conclusion of an armistice in Korea, the level of church building shot upward to \$1,500,000 a day during the last four months of 1953. Although normally a decline sets in as fall advances and unfavorable weather halts construction activity in the northern states, building activity by churches in December was actually higher than in August.

Should this trend continue, 1954 will be the biggest year in history so far as church construction is concerned. This means good news not only for contractors, but for business firms which sell church furniture and sacerdotal fixtures. It is natural that when a congregation moves into a new house of worship or erects a new Sunday school building, they should also be in the market for new furniture, musical instruments, altar fixtures—even for new vestments for the choir.

Also the construction report highlights the fact that nearly every denomination is working hard to build new suburban churches to reach new "unchurched" areas. These new parishes must begin from scratch in equipping their houses of worship.

Thus, the year 1954 will see churches spending a total of nearly one billion dollars to build and equip their houses of worship.

At the same time, private schools and colleges, most of which are church-affiliated, are spending a record total for new buildings. Faced with the same increasing enrollments as the public schools, the non-public schools in 1953

spent \$425,000,000 for new construction, an increase of almost \$75,000,000 over the previous record set in 1952. This, too, is good news for equipment manufacturers.

The boom in church construction is

a sound one which, barring a major economic recession that would dry up contributions, is likely to continue for several years to come.

When the Korean armistice was proclaimed last July, churches had a three-fold backlog facing them.

First, there was the long, lean period of the depression during which churches lived within the buildings already erected, and undertook very little in the way of new construction or suburban expansion.

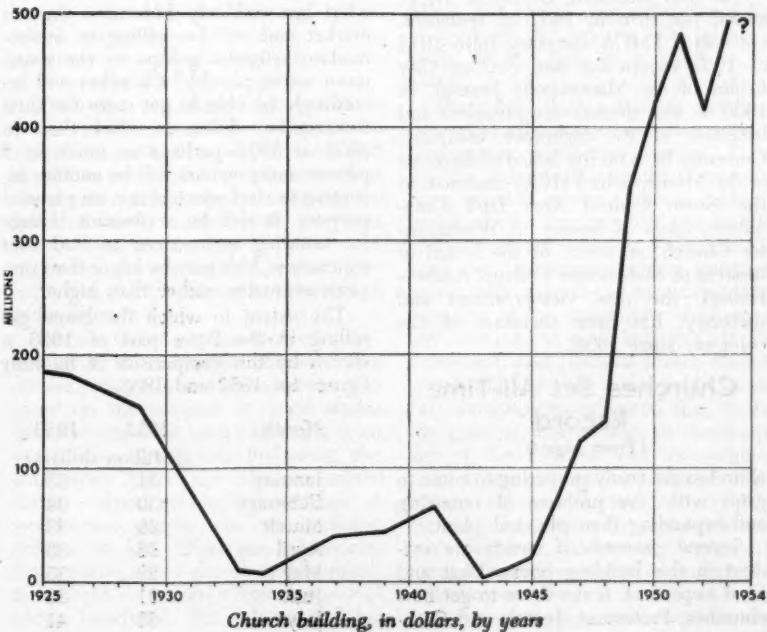
Then, just as the churches were recovering from this period of seven very lean years, came World War II imposing another four-year moratorium. Then with the outbreak of the Korean War in 1950 came another hiatus in which scarcity of construction materials stopped millions of dollars worth of new construction that churches wanted to undertake. The Korean period of reduced building activity lasted another three years.

Controls Off

Now, free at last from all controls, and with coffers bulging from building fund drives already launched, the

(Turn to next page)

Church Construction Selected Years 1926-53	
	Million \$
1926	179
1929	147
1933	22
1934	21
1937	44
1939	48
1941	62
1943	6
1944	11
1945	26
1946	76
1947	128
1948	251
1949	360
1950	409
1951	452
1952	399
1953	474



*Newspaper correspondent, Washington, D.C.



Hobart



Tripp

HOBART RESIGNS AS MINISTERS' LIFE CHIEF

Mell W. Hobart, president of The Ministers' Life and Casualty Union of Minneapolis, has retired after 53 years of service with the company his father founded in 1900. He will be succeeded as president by O. R. Tripp while Andrew Hobart becomes first vice-president and secretary.

Prominent in insurance and church circles for many years, the retiring president first joined the company in 1913, became executive secretary in 1920, and then president in 1950, the year the firm became a mutual legal reserve life insurance company. Ministers' Life specializes in writing life and casualty insurance for professional religious workers only, and currently has assets of over 11 million dollars.

Mr. Hobart also served as vice-president of the Health and Accident Underwriters Conference, president of the International Federation of Commercial Travelers' Insurance Organizations and president of the Minnesota Council of Churches. He is currently on the board of directors of the Marquette National Bank and on the board of trustees of Macalester College.

The new president, Oakley R. Tripp, joined the firm in 1937 as treasurer. He was a YMCA secretary from 1912 to 1937 except for one year as City Editor of the Minneapolis Journal. In 1950 he was elected vice-president and treasurer of the insurance company. Currently he is on the board of directors of the Minneapolis YMCA, chairman of the North Central Area Hi-Y Committee, Clerk of Session at Westminister Church, secretary of the board of trustees of Macalester College. Andrew Hobart, the new vice-president and secretary, has been secretary of the company since 1950.

Churches Set All-Time

Record

(From page 9)

churches are really preparing to come to grips with the problem of renewing and expanding their physical plant.

Several pronounced trends are evident in this building boom. First and most important, is the drive to get new churches, Protestant, Jewish and Cath-

olic alike, built in the big suburban communities that have blossomed on the edge of every major city.

Second, there is a concurrent move on the part of old downtown churches to seek new locations or to erect edifices more adequate to the needs of their congregations. Many major downtown churches are 75 to 100 years old, and in need of remodeling or replacement.

Third, rural congregations are building new churches to replace the century-old frame structures in which many a country congregation has worshipped. Here, too, American churches have been living off the capital plant accumulated by the past generation, and are now in a position at last to begin bringing it up to date.

Finally, churches are finding that with the population of the United States increasing at the rate of 25,000,000 a decade, at the same time that interest in religion is on the increase, their constituencies are rapidly growing and they need to expand their physical plant to keep pace with this membership growth.

With such basic needs underlying the present boom, it must be regarded not in the light of an inflationary cycle, but as a response to long-accumulated demands. Consequently, even should there occur a moderate downturn in the economy, church construction can be expected to remain at or above its present level. The need for expansion is so acute and churches have so long deferred necessary replacement to capital plant that they will continue to expend available funds for this purpose.

Another factor which will tend to sustain the boom, in the opinion of Washington observers, is that contractors are now looking for business in what has suddenly become a buyer's market and will be willing to accommodate religious groups to the maximum extent possible. Churches will accordingly be able to get more for their construction dollar in 1954 than in 1953 or 1952—perhaps as much as 5 percent more—which will be another incentive to start construction on planned projects. It will be a pleasant change for building committees to find that contractors' bids may be lower than previous estimates, rather than higher.

The extent to which the boom got rolling in the latter part of 1953 is shown by this comparison of monthly figures for 1952 and 1953:

Month	1952	1953
	(Million dollars)	
January	31	35
February	30	34
March	29	33
April	28	33
May	29	35
June	31	38
July	33	41

August	36	43
September	38	45
October	39	46
November	38	46
December	37	45

The extent to which churches were affected by the great depression and the construction controls of World War II is clearly illustrated by the graph. Since it may be assumed that churches, if they had had the money and material, would have continued building at or near the level of the 1920's, it can readily be seen that hundreds of millions of dollars of deferred building plans accumulated during the period 1930-46.

As to the fact that the present building boom exceeds in actual construction the level of 1926, government statisticians assert that even though construction costs now are 2½ times higher than in 1926 because of increased costs and demand for more "luxuries," the \$474,000,000 of new construction put in place last year represents more buildings than were erected in the previous banner year, 1926, when \$179,000,000 of construction was undertaken.

CASH AWARDS OFFERED FOR TEMPERANCE SERMONS

Cash awards will be made to clergymen preaching the best temperance sermons January through October 1954. The award program for sermons on total abstinence is sponsored by the National WCTU as a part of the celebration of its 80th anniversary. The temperance group plans to reprint many of the best sermons.

In each of five regions, two awards of \$100 and \$50, respectively, will be given for the manuscripts judged best from churches exceeding 200 in membership. Duplicate awards will be made for manuscripts from churches with less than 200 membership. There also will be national awards of \$300, \$200, and \$100. Sermons, which must range from 20 to 30 minutes in length, should be submitted to a regional office. For the address of your regional office and further details write to Sermon Manuscripts, National WCTU, 1730 Chicago Avenue, Evanston, Illinois.

PART TIME WORK OFFERED

Part time work which may be profitable is being offered as a Christian service by Master Guide to Religious Films. You take orders from churches for the "Guide" which is a complete listing of available films with religious themes. At the same time you sell filmstrips and the Film-strip Record form which effectively catalogs the church's filmstrips. A half-day paid aptitude test has been prepared to determine whether potential workers are suitable for these distributorships. For further information write Master Guide to Religious Films, Whittier, California.

ADAMS HAS THE KNOW-HOW . . .

Broadcasting Good News

MARSHALL B. HODGE*

AMERICA has many media of mass communication today—radio, television, newspapers, magazines, books. All of them are being used to sell the public the various articles they advertise or the viewpoints they promote. This power of modern communication is a matter of concern to religious leaders, especially if they feel the country is sometimes sold unwholesome things or ideas.

Some of the most forward-looking of these leaders are doing something constructive about the situation by using the same media to sell a better way of life. One group of such men across the nation is doing this by broadcasting religious news. Out of this trend has grown a service whereby an up-to-the-minute weekly news script is provided so that busy pastors can conduct such a program without taking too much time from their schedules for extensive news-gathering and script writing.

This weekly script service is called "Headlines Around the World." Originator of the service is Henry B. Adams, a clergyman who heads the Radio and Television Department of San Francisco Theological Seminary in San Anselmo, California.

Development of the service came somewhat as a surprise to Adams himself. Back in 1948 he began broadcasting religious news over station KTIM in San Rafael, California. That same year the program won a citation from the Protestant Radio Commission in its national judging of religious broadcasts. In January, 1949, John Bouquet, pastor of the First Presbyterian Church of Neenah, Wisconsin, wrote to Adams offering to pay \$5.00 a script if Adams would send it to him each week airmail—special delivery.

Bouquet used the script at that rate for three months. Then two other subscribers turned up and the price was lowered to \$2.00 a week where it has remained ever since. The service has grown steadily until it is now being used over about twenty-five stations with a weekly listening audience conservatively estimated at 500,000 to 750,000.

Adams has kept the service strictly

*Minister, Rock Valley Presbyterian Church, Petaluma, California.



Henry B. Adams (center) discusses the script with Chad Bolick (left) and Glen Carlson (right)

non-profit with all the receipts being used to improve the script through increasing the sources of news and the securing of additional writing talent. Much information is secured for the script that would not be readily available to individual broadcasters.

From the very first Adams tried to find interesting material that could be voiced in a way that would have real appeal to non-church people as well as those actively interested in religion. He felt that most religious news programs were bogged down with stories of ecclesiastical meetings—important perhaps, but of little interest to the average radio listener.

Adams, therefore, has evolved a format that is strikingly different. The opening story is about some outstanding event on the national or world scene. This story is dealt with editorially from a Christian viewpoint. Following the lead story there are always feature stories—often personality sketches of well-known people who are applying religion to life. There are, of course, news stories about church or denominational activities written from a non-sectarian viewpoint. But Adams and his

co-workers have always made it a rule to select and write these items with the human interest element uppermost in mind. For the closing story the policy is to leave the listener with either a smile on the face or a lump in the throat.

There have been a number of indications that Adams has been successful in devising a satisfactory format. There are, for example, the results of an audience reaction survey that was taken in two dissimilar communities, one in Wisconsin and the other in California. In each case audience reaction questionnaires were mailed out to a substantial sampling of the community, and representative returns came in from Catholic, Protestant, and Jewish families. Results which did not vary appreciably in the two communities indicated that by far the greatest interest was in the coverage of the national and international news as seen from the standpoint of religious and moral issues. Next in interest were the personality sketches which were followed by human interest material. Denominational news and church activities were low on the list, while the announcement of church services was



Clifford E. Moore, Radio Minister, First Presbyterian Church, Hollywood, California, who uses this Service.

at the very bottom.

Those who have been using, "Headlines Around the World," as the basis of radio programs have also found that the script is effective. Rafe Martin, a minister of Reno Nevada for example, reports that nearly every day at least one person will stop him on the street to comment about his coverage of the news.

A broadcaster in Alaska reported that a listener survey revealed that over 60 per cent of the radios turned on in the listening radius during the time he was broadcasting were tuned to his program.

The script is designed to be used as a fifteen-minute news broadcast. It is purposely written longer than that, however, so that the broadcaster can use material which is most helpful in his own situation and discard some that might not be quite as effective. Most subscribers to the script add items of their own which have particular local interest.

Interestingly enough, not all subscribers use the material on a straight religious news program. One subscriber uses a five-minute section of religious news on his half-hour chapel program. Another intersperses material from the script with records in a kind of religious disk-jockey program.

Best proof of the success of Adams' efforts to make the script free of denominational bias is the list of subscribers. It is used by individual ministers who are Lutherans, Presbyterians, and Methodists. Armed Forces chaplains in Japan and Alaska have been subscribers. More often it is the ministerial association of a community which subscribes. This is the case in Aberdeen, South Dakota; Olympia, Washington; and Modesto and Napa in California. In

TEN DO'S AND DON'TS FOR RELIGIOUS NEWSCASTERS

Henry B. Adams*

1. Do know what interests church people and what interests everyone, then appeal to their common interests.
2. Do be friendly, informal and conversational. Read script but don't sound like it.
3. Do use frequent feature stories; they may lack significance, but they build audience.
4. Do use facial expressions; they can be heard!
5. Do concentrate on the listener; see him, talk to him, respond to him.
6. Don't use frequent substitutes; one personality builds a following.
7. Don't be literary; talk it onto the typewriter.
8. Don't ignore the clock. Make peace with it, follow it, and quit on the second.
9. Don't assume an eager audience; persuade them to listen.
10. Don't sound ecclesiastical; be a likable, ordinary guy.

*Veteran religious broadcaster and originator of "Headlines Around the World."

Vancouver, Washington; Worcester, Massachusetts; and Sacramento, California; it is the Council of Churches that subscribes.

Almost invariably these individuals and organizations have found that free public service time is available to them for these broadcasts on local radio stations because of the non-sectarian nature of the material.

Of course, every potential broadcaster should realize that a good script alone—whether it is written by the broadcaster himself or obtained from a script service—does not make a good program. Mr. Adams has the following suggestions for the novice who wishes to try broadcasting religion.

1. Occasionally record your program and play it back to yourself—become your own best critic.

2. Always speak as though you are talking to just one person. Imagine someone across the mike from you or think of a relative or friend you know is listening.

3. Maintain best possible relationships with station personnel, particularly the engineer and the announcer. They know a lot more about radio than you do, and you can learn much from them.

4. Find out if there is a "cough-button" or make arrangements with the engineer for possible coughing. If nothing is arranged, turn head away from mike and cover mouth with hand when it is necessary to cough.

5. Read script carefully before going on the air, marking it for phrases and looking up all unfamiliar words.

In summing up the opportunities in broadcasting religion, Henry Adams has this thought-provoking word to say: "Any minister can talk to many more people at even a poor hour on the radio than his church could possibly hold on Sunday mornings. With that fact in mind it becomes clear that the minister who is not broadcasting his faith may be missing a big opportunity to enlarge his ministry."



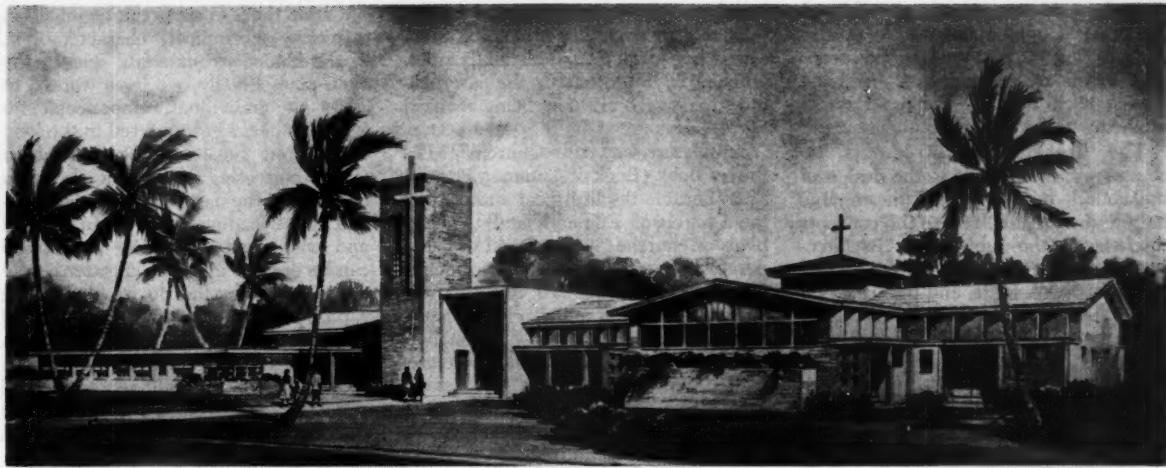
HILLYARD OPENS NEW FLOOR TREATMENT PLANTS

Building management, including churches, is becoming more alert to proper floor care. This is the testimony of Robert B. Hillyard in announcing establishment of two new regional offices of the Hillyard Chemical Company, veteran floor treatment manufacturers of St. Joseph, Missouri. Hillyard floor products are widely used in Protestant churches.

New regional plants are located in Passaic, New Jersey, and San Jose, California. Trained floor experts will be available at these plants to advise church architects, contractors, and sextons on floor treatment problems. Advice on floor problems may be obtained by writing the home office, St. Joseph, Missouri, or regional offices at Bay Shore and Commercial Streets, San Jose, California; and Passaic Avenue and Wall Street, Passaic, New Jersey.

HOW TO PLAN YOUR BAZAAR

Featured in the Spring and Summer issue of McCall's Needlework Magazine is a step by step guide for churches in the successful planning and execution of a profitable bazaar. Now on the newsstands, the magazine article includes: a scale drawing of a workable floor plan, colorful illustrations suggesting decorating schemes for the various booths, an outline of committee organization, themes and decorations, publicity releases, properties and supplies. Special attention is given to prizes that are money makers. Photographs and instructions for making over 100 inexpensive but saleable items are included to fill booths from "Gifts and Glamour" to the "Tiny Tots Shoppe."



Episcopal Church of the Holy Spirit

West Palm Beach, Florida

J. R. Knox Brumby, Vicar

Emily and Harold Obst, Architects, Palm Beach, Florida

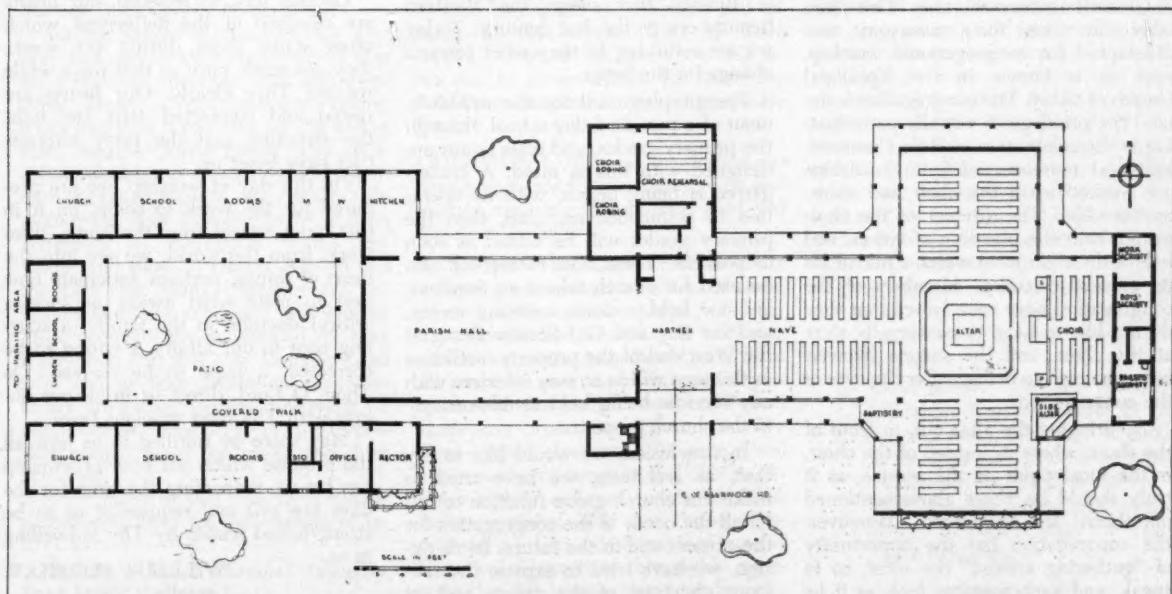
SEVERAL years ago, the Diocese of South Florida was given some property in the southwest section of West Palm Beach, for a new Episcopal church. The established parish, having over 1200 communicants, had grown to a point that a second church in the city was mandatory. The donated site was approximately one hundred by three hundred thirty-eight feet, and an additional two hundred odd feet were

purchased, so that the present site is roughly five hundred by one hundred feet. This long and narrow plot has dictated the general shape and outline of the church group. The site has the unique feature in that a street terminates at the site, on one of its long boundaries, somewhat similar to the way in which approaches to some European churches terminate at the church or cathedral square. Therefore, advan-

tage was taken of this feature, and the narthex and tower are placed on the axis of this dead-end street, so that the vista, as the observer stands a block away from the church, is most impressive.

Here in South Florida, the problem of keeping comfortable during the hot summer months is a real one, and the easiest way of solving it is by adequate insulation and ample cross ventilation. Therefore, the plan was designed to be as open as possible, and the roof is built with a structural roof plank, which provides thermal as well as acoustical insulation. The texture of this material resembles that of shredded wheat, and, painted a silver color, it is quite pleasing, and a welcome change from the traditional wood or plaster ceiling.

The completed group of buildings will ultimately consist of the church proper, with a capacity of about three hundred persons, a narthex, parish hall (now completed), kitchen, choir re-



hearsal rooms, a rectory, church and parochial school rooms, and offices. Parking will be provided on the property for about sixty-five cars. Until the church itself is built, worship services are being held in the parish hall.

The liturgical requirements, of course, were important in the design of the church proper, and of inestimable help to the architects were the concepts discussed in the publication, "Architecture and the Church," edited by the Rev. Darby W. Betts, and published by the Seabury Press. In it, Viollet-le-Duc, the great French architect and archaeologist is quoted as saying, "If some Gothic architect could revisit this earth today, with all the formulae and principles which he had used in his time, and we could acquaint him with our modern ideas, methods and materials, he would not build in the style of the 12th and 13th centuries, but would be true to the first law of his art, that of conforming to the needs and manners of the moment." This philosophy, namely that of designing to make use of the best contemporary materials and innovations, though expressed by Viollet-le-Duc, was exactly that of the architects for this project, and consequently they felt justified in designing a church, contemporary in spirit, instead of blindly trying to copy a Gothic, Colonial, or Mission style prototype. After all, weren't these types, now labelled traditional, "modern" for their age? By using native and contemporary materials, in the words of "Architecture and the Church," "the psychological foreign-ness resulting from importation and slavish imitation are avoided."

The monastic Gothic-style church, with its divided choir and altar placed at the far end of the sanctuary, unfortunately became the prototype for many nineteenth century churches. This plan, admirably suited for a monastery, was ill-adapted for congregational worship, such as is known in the Episcopal church of today. The congregation is denied the privilege of visually participating in the celebration of Holy Communion, and moreover, definite hardships are worked upon the choir and choir-master alike. The director of the choir cannot hear the blending of voices, and half of the choir must watch a mirror for its musical direction. Members of the congregation have complained that they do not like to have to continually stare at the choir, and the singers likewise have objected to being under the eyes of the congregation.

By bringing the altar out, in front of the choir, where it, instead of the choir, is the focal point of the service, as it truly should be, these abovementioned objections are eliminated. Moreover, the congregation has the opportunity of "gathering around" the altar, so to speak, and each member feels as if he

is truly participating in the service. This type of plan embodies principles advocated by leading church authorities, temporarily forgotten in the last century, but which are now being realized all over again. Quoting again from "Architecture and the Church," "The Prayer Book (Book of Common Prayer) . . . became the liturgical authority of the Church of England, and the floor plans of churches were altered to incorporate the ancient, invariable principle of common worship. To this end, the altar was brought much closer to the people, necessitating only a shallow chancel . . . to bring the people closer to the altar. It is said that the ideal of Sir Christopher Wren, the great English architect of the Georgian period, was to have the altar visible to everyone, and no one more than seventy-five feet from the altar." Today, church architecture is returning to this excellent ideal, in its own expression of the times, in this case, the cruciform plan with a central altar. Moreover, instead of the celebrant of the Holy Communion having to stand, facing away from the congregation, in many of these newer churches, he now can face his congregation, and this will be done in the Church of the Holy Spirit. As described in "The Architectural Setting of Anglican Worship" (Addleshaw and Etchells, London, 1928), this kind of arrangement, with a Communion table, where the celebrant might stand, and in full visibility to the congregation, break the bread and pour the wine, was common to many Protestant denominations in the early United States, including the Congregationalists, Lutherans, and Episcopalians, among others. Then, this worthy pattern vanished, and the altar set against the East end of the sanctuary appeared, thanks to the Gothic Revival that swept the Western hemisphere in the last century. Today we are returning to the earlier form, a change for the better.

Present plans call for the establishment of a parochial day school, through the primary grades, and class rooms are designed with this in mind. A kindergarten is being begun, with its operation to commence next fall, then the primary grades will be added as soon as possible. These class rooms will also be used for church school on Sundays, and for hobby rooms, meeting rooms, and for Boy and Girl Scouts. Being at the West end of the property, activities in this area will in no way interfere with any services being held simultaneously in the church proper.

In conclusion, we would like to say that, as architects, we have tried to make this church group function to fulfill all the needs of the congregation for the present and in the future. In its design, we have tried to express the religious character of the group, and, at

the same time, to show the regional (in this case, subtropical) character of it, in the choice of materials, and in the open plan. Finally, we have worked to adapt the individual components into a homogeneous group, fitted to the long and narrow site, orienting the church proper correctly, and placing the main entrance to the narthex facing the dead-end street leading up to it. In its final and completed stage, the parish hall can be opened up to be an extension of the nave, and by this device, the seating capacity of the church can be doubled when the occasion demands it. When it is entirely completed, the church group should dominate the residential neighborhood in which it is located, and should become the main focal point in the area.

A Pastoral Prayer

Almighty and Merciful God, the Fountain of all goodness, Who knowest our hearts, and Who art always more ready to hear than we are to pray, let Thy Spirit direct us in our worship and sustain us in our desire to do Thy will; to do it when it is pleasant and comely as it is now, and also when it is difficult, as it may be tomorrow when the glow of this day has departed.

We welcome, O Lord, this day of worship. It recalls us to Thee, inviting us to set our thoughts steadfastly on Thee, being watchful in prayer with thanksgiving. On this day we remember before Thee, our God and Father, our work of faith and labor of love and firmness of hope in our Lord Jesus Christ. On this day, we renew our vows to Thee as Thy servants and co-workers with Christ; we re-kindle our zeal for Thy Kingdom to come on earth displacing the powers of evil.

On this day, in worship, our hearts are cleansed of the defilement which often stains them during the week; they are made pure so that for a while we see Thee clearly. Our hearts are rested and comforted after the toils, the anxieties, and the petty interests that have beset us.

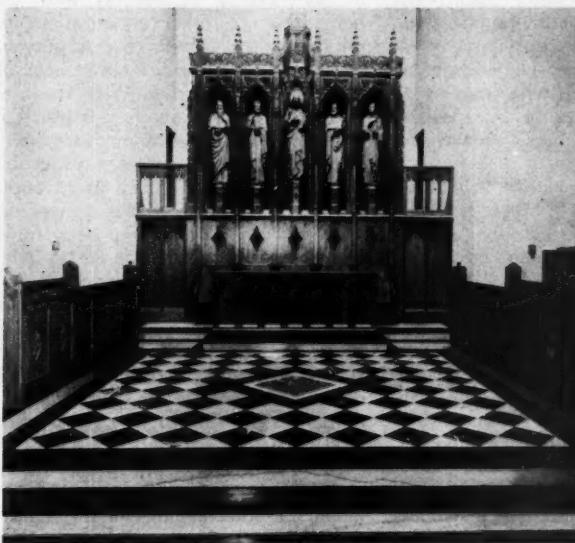
On this day of worship, we are prepared for the week to come; on it in this quiet retreat from the home, from work, from the world, we see into the heart of things; perhaps anticipate how best to meet what awaits us soon—a critical decision in the family, a startling turn in our affairs, a wrong to be corrected, a hope to be revived. Do Thou, O Lord, direct us in all our doings with Thy most gracious favor.

May there by fulfilled in us now all the promise which our hour of worship has for us, redeeming the time for the days are evil and require of us to be strengthened within by Thy indwelling in us.

WILLIAM FORSHAW
La Jolla, Calif.

Multi-Duty and Hard Wear

WALTER S. HILLYARD*



Marsh Memorial Chapel, Boston University



Gymnasium, Latter Day Saints Church, Ontario, Oregon

Each of the Many Varieties of Floor Coverings Requires its Own Treatment

WITH churches stretching facilities to house broadened morale-building and educational activities from primary to retirement age, hard-worked floors are having to serve day in and day out for a variety of purposes.

Sunday school classrooms that saw duty but once-a-week, today serve also for fellowship meetings and mid-week Bible classes. The basement dining room has been taken over by the young folks' Square Dance group. The auditorium doubles as a band practice room with a library nook in one corner, subjecting the floor to daily traffic and its aftermath of tracked-in mud, dirt, water, and snow in season. Add to this the fact that many churches are enlarging and have expensive new flooring to be economically maintained for long wear duty, and it is easy to understand why we, as floor treatment manufacturers' are getting increased requests for maintenance information on how to prepare church floors for 'round the clock activities.

Since many of you may have similar problems to face—we will attempt to an-

swer here, a few of the questions that come to our desk daily. (And since we dealt in detail with "How to Treat Wood Floors," June '53 issue of CHURCH MANAGEMENT and how to care for asphalt tile, terrazzo and cement in "Make the Most of Your Floors," October '52 issue) we will refer you to these articles for more detailed information on these particular floors.)

QUESTION 1. *How can we protect our new asphalt tile floor in dining room and kitchen against traffic scuffing, food and moisture spillage?*

ANSWER: The simple rule is—*clean* with a good neutral chemical cleaner, *protect* with a resilient-type, non-varnish, non-shellac, non-lacquer seal, *wax* with a water-emulsion liquid wax. If at all possible, start the maintenance program with the brand new floor. Follow these easy procedure steps:

First—gentle cleaning. (On new floors allow sufficient time for the tiles to become tightly adhered to the sub-floor before washing. This may require several days.) Use a fast-wetting Neutral Chemical Cleaner—to thoroughly penetrate the dirt layer without hard scrub-

bing or rinsing, and without harm to this sensitive flooring. Never use a soap cleaner on your asphalt tile.

Second—protective sealing. To make future maintenance easier, and to prolong the life of your floor, immediately after cleaning, you should seal with an approved non-varnish, non-lacquer, non-shellac type water emulsion seal made especially for resilient floors. Be sure it is approved slip resistant by the Underwriters' Laboratories because asphalt tile has a tendency to become slippery when wet. Be sure it is of a type that will not darken and discolor with age and is resistant to ozone and ultra violet light to prevent fading of colors.

- a. Apply one coat with mop or applicator to fill pores, prepare a smooth even surface for your wax finish.
- b. Allow to dry. The film produced will prove highly resistant to oils, grease, fats, alcohols, naphtha, water, soap—and provide a smooth foundation for the wax finish.
- c. Will preserve colors and protect surface and form base for subsequent wax coats.

(Turn to page 20)

*Of the Hillyard Chemical Company, Saint Joseph, Missouri.

Do Right By Your Speakers

ROLAND E. WOLSELEY*

A theological school teacher was invited, one day late last summer, to preach two months later in a city 300 miles away. He accepted, proposed two possible subjects, marked the date on his calendar, and awaited further instructions.

The weeks passed but all he heard from the other city was a letter from a friend whom he had told of the invitation. The friend suggested that he stay at the friend's home if the church did not insist upon another arrangement. The church didn't; in fact it remained completely silent. So the theologian, trusting that he was still wanted, made the journey. He would be content merely to visit the friend, but it was an expense he did not plan to make at the time.

When he arrived he learned that one of his subjects had been announced locally and that he was expected by the church. His exact part in the service he did not know until a few minutes before he joined the procession. No attention was paid to him by the people who had invited him either before or after the service.

Furthermore, there were errors in the bulletin in the paragraph referring to his career. These had to be corrected verbally by the pastor during the service. Casually the host preacher apologized for not having sent the promised follow-up letter giving further instructions, although he had a private secretary. Had it not been for the friend this would have been a dull and lonely experience for the teacher, whose lodgings and meals were evidently of no concern to his ministerial host.

This incident is an example of how to do wrong by a speaker. It did not happen to me, but in two decades of speaking before various church groups similar experiences have been mine. Therefore I want to suggest a check-list of points for program chairmen and other church people responsible for speakers.

No one denomination is more of a transgressor than any other. Unsystematic, careless folk are to be found in all churches, just as methodical and considerate ones usually are around. Nor are church people any more in need of such a check-list than other humans.

*School of Journalism, Syracuse University, Syracuse, New York.

Let us say that you are the program chairman of the Women's Guild, the Men's Club, or whatever group it is you serve. Do you usually do your best especially for the speaker who may be one of those good people who want to do their bits for the cause by speaking without making a charge? To make sure, examine this list.

1. *Be certain to clarify in writing* just what you expect of him or her (and let's use *him* from now on for brevity's sake). This memorandum should indicate which group he is to address, exactly what time he is to speak, precisely how long he may have, and whether there will be time for questions. Also ask for a subject title and then use it. If you made the date months in advance, and get out a yearbook that lists his and other programs, send him a copy.

2. *Find out about your speaker.* If you don't see him listed in a national regional, or professional *Who's Who*, ask him to send you a brief biographical sketch, emphasizing those points in his career which are pertinent to his appearance before your group (if he's speaking about Africa and has written a book about that country, get the facts on that; get the book, if you can, for display). If the local press or your own parish publications can use it, also get a glossy photograph of him.

3. *See if he has some special needs* as a speaker. Maybe he wants to mount a map, use a blackboard, or exhibit materials on a table. In your first letter or a subsequent one inquire about this. The older the speaker the more problems he may have. He may wear bifocals and require a podium or stand on which to rest notes. He may need a glass of water. Be sure the microphone or recorder is in good working order.

4. *Make the financial arrangements Clear.* You can't do this if your group has no policy. Most church organizations do not and cannot pay fees except on extra-ordinary occasions. There ought to be a policy, something like this: 1. Pay speakers their expenses and at least a moderate fee (up to \$25) if they make their living mainly from public speaking or if such earnings are clearly important as supplementary income to a salary that is far too small. 2. Pay expenses to those who do not need a fee but should not be expected

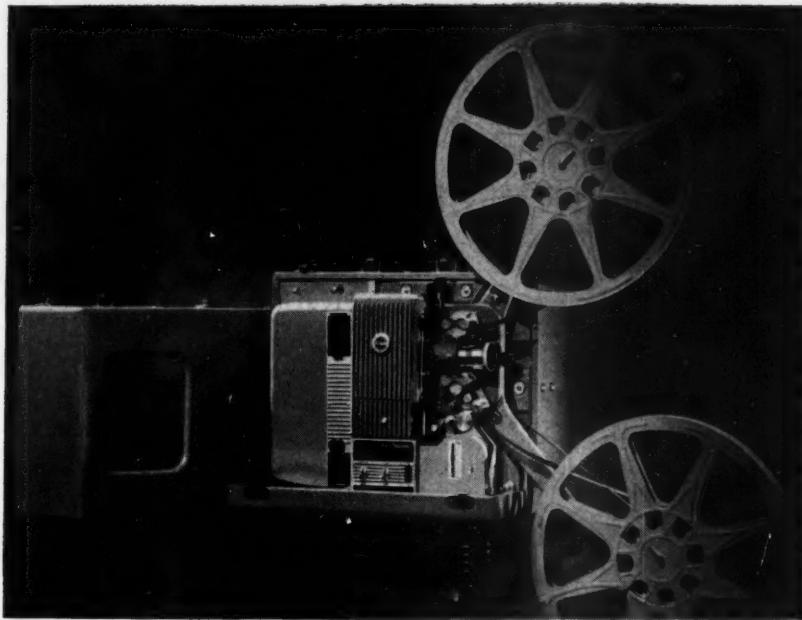
to make long trips at their own expense. 3. Pay nothing to persons who are being sent by other organizations to publicize them or who have a duty to do the speaking and are not in need of either expenses or fee. With speakers from the local community this situation offers few problems; it applies chiefly to out-of-town speakers. Always let the speaker know your policy in advance. And then live up to it. Pay him promptly; if possible before he returns home. I know several ministers who were promised fees (and they deserved them) and had heavy expenses for the trips but the committees concerned forgot to send the checks; in two instances these men were fearful of being considered mercenary if they called attention to the slip, so they never were paid even for their outlay.

5. *Don't overlook the speaker's wife or husband.* Whatever you intend to do about the other member of the family, do it; leave no mystery. Be clear about whether he or she is expected, especially if the speaker is from your own community. Sometimes the program chairman doesn't know if the speaker is married, but an inquiry about his desire to bring some other member of the family will soon get the answer.

6. *Publicize the event properly.* If you have obtained the advance information accurately such publicizing consists primarily of sending news stories to the local papers, radio-tv stations, and your own church publications (to the latter especially about events of considerable importance). Feed these in through the church's or church organization's publicity chairman or committee. Try to interest the journalistic media not only in announcing the event but also in covering (i. e., reporting) it afterwards. If there is hope of this, ask your speaker for a 300-word abstract of his speech and make enough copies for all publications and stations. The bigger the event and the more important the speaker the more valuable this will be for your organization and for him.

7. *Meet the speaker* at the station, airport, or bus terminal. If he's coming by car, be sure he knows where to go. Greet him with a car at the terminal and take him where he is to stay. Be sure to tell him in advance that he is to be met and how to identify you.

(Turn to page 24)



Projector Runs ^{Equal} of 2½ Years Without One Drop of Oil!

"Operation 1000" proves projector lubrication a problem of the past...

1000 hours of projector operation is equal to *two and a half years* of hard, steady use in the average school. That's a lot of projection time—enough to show more than *2 million* feet of film. And it's a lot of time for a projector to run without breakdowns, adjustments, or maintenance... without even a single drop of oil. *Only one sound projector could do it—the Kodascope Pageant!*

Dealer proves the point

An amazing public test conducted by the Colorado Visual Aids Supply Co. of Denver, Colorado, has proved that the Pageant can stand up to just such a grueling ordeal... and come right back for more! Two Kodascope Pageants, selected at random from stock, were run *constantly* for 1000 hours... day and night, week after week, for a whole month and a half without a minute's rest.

And they took the punishment every second of the time!

How did the Pageants perform after this

grueling endurance test? "Just like brand new!" says Mr. Hal Guzofsky, Manager of the Colorado firm. "The mechanisms operated as smoothly and quietly at the end of the run as the day we set them up!"

The amazing results of this test were possible because of an exclusive Pageant feature—*permanent pre-lubrication*. Among all 16mm. sound projectors, only the Pageant has this feature to eliminate the chief cause of projector failures—under- or over-oiling.

Other plus features

In addition, only the Pageant offers you all of these important advantages... Fidelity Control for precise sound focusing... nylon gears and a silicone-damped roller to prevent distracting projector noises... built-in field-sharpening element... *true-rated* amplifier for full power delivery... and a portable model specially tailored for every 16mm. need—with each model the *lowest priced* in its field.

IF YOU...

are using projectors that are costing money to maintain or if you have ever been inconvenienced by untimely projector breakdowns, you will be able to save substantially by equipping your organization with Kodascope Pageant Sound Projectors. Prices start at a moderate \$375 (subject to change without notice). See your dealer for a free demonstration or just mail the coupon.

How "OPERATION 1000" was conducted



1. **UNDER WAY**—After attaching a meter to record the number of hours of continuous operation, Ralph B. Mayo of Mayo & Company Certified Public Accountants, turned on the projectors and sealed them in operating position.



2. **FULL PUBLIC VIEW**—One Pageant was placed in the Colorado Visual Aids Supply Company's display window... one inside the store. Under CPA supervision, both ran *continuously* throughout the test without maintenance or lubrication.



3. **AFTER 1,122 HOURS** of constant operation, the Pageants were running as smoothly as they had on the first day of the test. A Mayo Co. official checked out the projectors at this point so that they could be moved to a convention display.

Company manager sums it up...



"In the past, under- or over-oiling has caused our biggest servicing problem with 16mm. projectors, especially in the educational field where many different operators are assigned to handle projection equipment. 'Operation 1000' proves conclusively that permanent pre-lubrication is a significant factor in reducing maintenance costs. Congratulations to Kodak on this outstanding achievement!"

Harold Guzofsky, Mgr.
Colorado Visual Aids Supply Co.
Denver, Colorado

EASTMAN KODAK COMPANY, Dept. 8-V, Rochester 4, N. Y.

Please send name of nearest Kodak Audio-Visual Dealer and information on Kodascope Pageant Sound Projectors.

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PER SET OF FOUR—TWELVE MONTHS
ACTUAL SIZE OF EACH SHEET 17X22

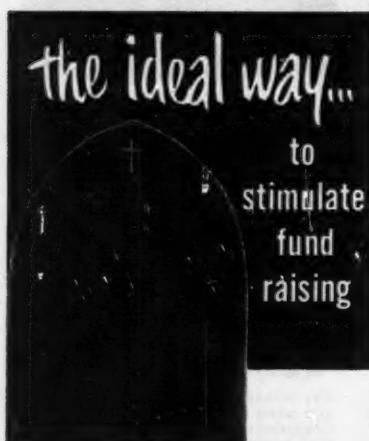
"OUR CHURCH AT WORK" calendar for the next four quarters eliminates the problem that faces every pastor. By using this method of planning all dates can be correlated, saving time in scheduling various meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room has been provided for local dates.

Many churches have three sets of calendars: one for the pastor, one for church office and a third set for the church bulletin board.

Send \$1.00 for each set you may need.

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IF YOU WANT A JOB WELL DONE?

The Crime of the Omnicompetent Clergyman

GRAHAM R. HODGES*

WHAT a whiz! He has organized a thriving Youth Fellowship and takes them on hikes Saturdays. The Men's Group, under his leadership, has zoomed to thirty members. The Couples' Club, started shortly after he came, is doing well.

Under the presidency of his wife the Ladies' Society has taken a new spurt. She has also revamped the Sunday School, and is acknowledged as the best superintendent it has had in years.

He directs the choir beautifully, taking the baritone solo parts. His sermons sound like Fosdick's.

He gets a call to First Church in Central City. The day he leaves the church program collapses. For he has committed the crime of the omnicompetent clergyman—the man who can do everything and *does*.

Too able for his own good, too willing for the good of the church—that is the story of many a man who had rather do it himself and see it well done rather than trust the untrained amateur, who needs coaxing and coaching.

He may enlist his wife into a one-man, one-woman team—dedicated to the cause of a perfect program. To make matters worse he soon discovers that his congregation is not only willing to "let Johnny do it" but soon expects him and his successors to be perfect technicians in every field.

We accuse the Roman Catholic priest of being the self-appointed bottle neck on the road to heaven. Well, he is merely being faithful to his church's dogma. But what about the Protestant pastor who assumes too many duties, picks up too many loose ends dropped by laymen, and thus gradually bars them from participation in and control of church affairs. Is he not doing, *against* Protestant belief, exactly what his Roman Catholic colleague does in *accordance* with his?

We have all seen the results of the too-efficient, too-competent minister. The minute he leaves for another parish: Whoof! All the air goes out of the bubble.

*Minister, First Congregational Church, Ticonderoga, New York.

Most times he isn't to blame. Here comes a young, vigorous man into a church where the dust is an inch thick. The members take six blood transfusions from the veins of their pastor before they wake up. He comes, in their minds, as a magic formula Messiah, with all the life giving shots in his kit. "Oh, Reverend Jones, how long we have waited for you. You can do so much for us!"

Well, actually, Mr. Jones can't do a blessed thing for them they can't do for themselves, the lazy critters. He can't prevent them from having a fine church if they really want one and he can't, with all his program potions, inject the elan vital into their institution by his own abilities. "Not by might, nor by power . . ."

Ministers should realize early that there are two classes of people: Those who are willing and those who are willing to let you. Any church can be ruined in five years by the omnicompetent pastor.

Much, too much, of seminary training is spent on the gentle art of expounding and too little on the science of enlisting. Just as political elections are won or lost at the ward level, so does the church of Christ win or lose in enlisting dedicated Christians to do its work. This writer, in his brief, but experience filled ministry, has discovered that carefully prepared, earnestly delivered sermons are not the whole story.

No Bible verse applies more aptly to the self-erasing task of enlisting and training lay workers to head and direct the church's work than: ". . . made himself of no reputation . . ."

Jesus, the Man with all the talent, all the authority, all the power, all the ability, instead of throwing himself off the temple steeple just to show he could and so amaze the crowds, chose to spend three years training twelve awkward, ambitious, weak young men. Then, having given them his secrets, he allowed his ministry to end on the inglorious cross.

The Omnicompetent Man chose to die so he could live again in the hearts and acts of his twelve, his Pentecostal thousands, his worldwide millions.

Outlines for Easter Sermons

Clarence Oestreich*

In February the author outlined a series of Lenten sermons, leading up to the climactic event of Easter. Now he submits suggestions for sermons on Easter.

Text: Psalm 118: 14-24

SING ALLELUIA

1. For Christ the Living Head
2. For Christ the Life Giving Head

Text: Matthew 28: 1-10

THE DIFFERENCE EASTER MADE

1. Angels in place of Watchmen
2. Faith in place of Doubt
3. Life in place of Death
4. Joy in place of Sorrow
5. Hope in place of Despair
6. A task in place of Inactivity

Text: Hebrews 10: 10-25

EASTER PROMISES

1. That our Faith is not Futile
2. That our Hope is not Hopeless
3. That our Death is not Defeat

Text: Acts 2: 24-36

CHRIST IS RISEN!

1. To Destroy our Foes
2. To Dispel our Fears
3. To Develop our Faith
4. To Direct our Future

Text: Mark 16: 1-7

THE RISEN CHRIST

1. He is Risen From the Dead—His Victory
2. He is Risen For the Dead—Our Victory

Text: John 20: 19-21

EASTER GLADNESS

1. Is A Sign of Faith
2. Is A Story of Fulfillment
3. Is A Seal of Forgiveness
4. Is A Sample of the Future

Text: Luke 24: 6a

THE EMPTY TOMB

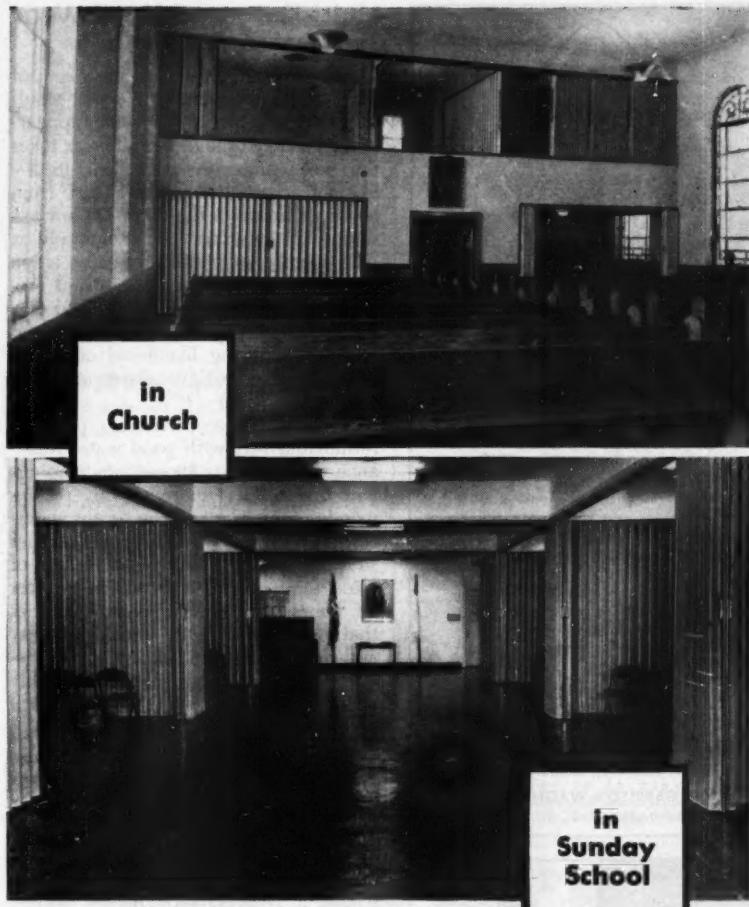
1. Related as a Glorious Fact
2. Relates a Glorious Fact

Text: Acts 10: 34-41

WITNESSES OF THE RESURRECTION

1. Chosen Witnesses
2. Choice Witnesses
3. Cherished Witnesses

*Minister, Christ Lutheran Church, Corpus Christi, Texas.



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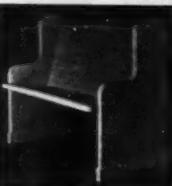
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Multi-Duty and Hard Wear

(From page 15)

Third—anti-slip waxing. A finish coat of high grade self-polishing water-emulsion wax is your key to good appearance. The film of higher grade wax takes the wear protecting the floor itself—helping to prevent surface dirt from being ground into the floor. Do not use soft waxes or waxes sold exclusively as "slip proof" as their soil retention is too great, lacks proper protection and creates a maintenance problem. Good wax also helps to keep the floor flexible and resilient, reducing likelihood of cracking or chipping. (Never use a paste wax on Asphalt Tile.)

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QUESTION 2. How can we convert our non-skid gym floor to a safe surface for square dancing, for yearly church carnivals, for church-wide dinners, without damage to our costly gym finish.

ANSWER: You, no doubt, have selected a trademarked, highly refined maintenance product for daily sweeping. This refined dressing (it must not be an oil dressing) can be used in the following way to provide a smooth, gliding dance surface with complete protection to the gym surface.

Add one pint of dressing to a gallon of sawdust from cured lumber. Mix thoroughly in a metal container and allow the mixture to stand three to four hours before using. Prior to the dance, sprinkle the treated sawdust lightly on the recreation floor. This will cushion the floor against street shoe traffic. The beauty of this method is that the twisting weight of the average person will serve as a buffing machine. Therefore, this method not only treats the floor for the gathering, dance or church carnival, but also saves the surface. All hard dirt and rubber marks will be softened by the dressing, polished off by the traffic, absorbed by the sawdust, thus cleansing the floor to a new freshness. After the gathering, sweep the sawdust from the floor with brushes. You will be amazed how the floor sparkles with no further cleansing—and if the proper dressing is used, within a few hours after sweeping, the floor will revert to its original non-skid surface. Thousands of gyms are managed in this manner. (Never use a wax on a gymnasium floor.)



Asphalt tile used in dining rooms must be properly sealed.

QUESTION 3. Our kitchen floor is WOOD and the old varnish finish is grease-stained and peeling. Is it possible to refinish this floor without sanding?

ANSWER: Yes. Select one of the new liquid non-flammable paint-varnish removers manufactured by one of the quality floor treatment companies. Today, sanding is not only unnecessary in many cases—but often ill advised. It is claimed that each sanding wears away the amount of wood equal to 10 years wear; and your non-sanded floor finishes up to a lighter smoother surface.

Apply your non-flammable paint-varnish remover to baseboards with applicator or paint brushes, using putty knives and steel wool to completely free old finish by hand. Next apply to strip the width of your applicator around baseboards, and remove. This is done to enable machines to work right up to the cleaned area. Then continue applying remover to sections of the floor area until it quits soaking in.

Our Maintainers advise working in strips approximately 5 to 6 feet wide by 15 to 20 feet long—and leaving 2 feet catwalks between. When 2 or 3 strips are laid down, (depending on size of floor) remove old broken finish with ice hoe, picking up with shovels. Follow this by wire brushing to more completely free floor of old finish. Then go back and treat the remaining catwalks in the same manner. Now over entire floor, apply another thin coat of paint-varnish remover, finally steel wooling with #2 steel wool under machine.

Caution: Be sure to check your doorways, entrances, exits. By cleaning one end of room first and arranging power outlets from the cleaned end, the cords of machine and equipment will not be dragged through the broken finish causing it to be smeared from one place to another.

This is a tough problem that can be made easy through proper supervision. Several national floor treatment companies will, at no charge, send one of their local floor experts to help on these and other floor problems.

(Turn to page 22)

Special Events Calendar

April 1-May 29
Spring Style Show of American Gas Ranges.

April
5-8 Packaging Week.
6 Army Day
7 Passover. Religious. (Jewish)
10-17 Let's Play Ball Week.
11 Palm Sunday. Religious
11 National Daughter's Day.
11-17 National Noise Abatement Week.
11-17 National Trimmed Dress Week.
12 Halifax Day in North Carolina.
12-18 National Sunday School Week. (Spring Week)
13 Thomas Jefferson's Birthday. Legal holiday in Alabama, Missouri, and Virginia.
14 Pan American Day.
14 Brand Names Day.
15 Holy Thursday. Religious.
16 Good Friday.
16-24 National Hardware Week.
18 Easter Sunday.
18-24 Honey for Breakfast Week. Easter Monday. Legal Holiday in North Carolina.
19 John Howard Payne Memorial Day. (Author of "Home, Sweet Home")
19 Patriot's Day. Legal holiday in Maine and Massachusetts.
19-26 Conservation and Beautification Week observance in Texas.
20-26 National Tobacco Distribution Week.
21 San Jacinto Day. Legal holiday in Texas.
23 St. George Day.
24-30 Boys and Girls Week.

April 25-May 1
National Baby Week.
United States-Canada Good Will Week.

April
26 Fast Day. Legal holiday in New Hampshire.
26 Confederate Memorial Day. Legal holiday in Alabama, Florida, Georgia and Mississippi.

April 26-May 2
National Coin Week.

April 26-May 8
Sleep Show.

April
28 National Social Hygiene Day.
Invest in America Week. (last in April, or first in May)
National Garden Week. (Fourth in April)

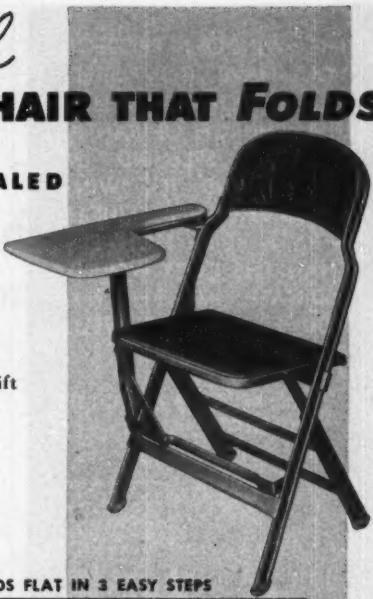
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Multi-Duty and Hard Wear

(From page 20)

QUESTION 4. *We want to line our gym floor for badminton, volley ball and shuffleboard. (a) What color and type of paint shall we use? (b) Where can we get court diagrams?*

ANSWER: (a) Color of lines is optional. There are no regulations governing color. Normally, white lines are chosen for volley ball. (If your basketball lines are black, you could use 2" green lines for volley ball and red 1½" for badminton . . . or any contrasting choice.) Game lines should always be painted AFTER the seal coat and before the finish coat.

When lining we recommend a specialized gym lining paint from a quality manufacturer. Such a paint will be heavy-bodied so it will not run or creep—and will have a high gloss finish. The chief advantages of using a specialized MARKING enamel are its quick-dry properties, and its compatibility to the gym floor finish which is to follow. Only too often, an ordinary paint is used, and when the finish is applied it does not adhere properly, and you can actually peel a 2-inch strip of finish off the painted lines.

(b) You can get valuable help on the correct lining procedure and tools necessary, together with exact measurements by contacting your floor treatment manufacturer. In fact he will not only give you full information, but send along a floor treatment expert to lend a hand with the lining. Also available from your manufacturer, free on request, are charts showing detailed diagrams of all indoor and outdoor games.

QUESTION 5. *Our white marble chancel floors are turning yellow. How can their original whiteness be brought back?*

ANSWER: Continued use of soap type cleaners, those made from yellow fats and oils and having an amber color, eventually fill the pits and pores of white marble, terrazzo or cement, building a yellowish film that causes beautiful white floors to take on a yellow haze. Therefore they must be cleaned and sealed with different type materials. Choose special cleaners containing white pigments which are soluble only once. When this type of cleaner is used, any particles remaining are white pigments which WHITEN the floor rather than yellow it. Likewise any amber or yellow seals containing varnish will cause discoloration. Choose a seal which is white in nature and guaranteed by a reputable manufacturer not to yellow with age. After sealing, floor should be allowed to dry thoroughly then buff.

Such sealing preserves floor's orig-

inal light-reflecting whiteness, protects against checking, efflorescence and penetration of moisture and stains, provides a surface that will wear long, is easy to polish, and will cost you less in maintenance.

QUESTION 6. *Our new cement in basement recreation room continues to "dust." What causes this? What will prevent it?*

ANSWER: *Cause:* New untreated cement is normally coated with alkali which has worked its way up out of the cement and forms a white powder, also use of powder cleaners often sets up a crystalline expansion in the pores which causes dusting and eventually serious break-up and crumbling of the floor. Traffic acts as an abrasive, powdering away the floor surface.

Preventive Treatment: Hillyard Maintainers like to lightly sand the cement using a fine sand paper on a block under a circular type scrubbing machine. This treatment knocks off dust and literally *hones* the cement to a smooth even surface. Floor is swept or vacuumed, then cleaned with a neutral chemical cleaner. After drying, floor receives two coats of a recommended seal especially designed to give concrete floors a hard, glossy, protective finish that prevents wearing and "dusting." Such sealing of your abrasive cement floor will drastically cut your maintenance time and costs. Since floors no longer "dust" the need for constant heavy cleaning is abolished in favor of fast brush-up with a non-greasy dressing.

SUMMER SCHOOLS ON PASTORAL CARE SCHEDULED

The Institute of Pastoral Care, Inc. is offering again this summer six and twelve week clinical training courses for qualified theological students and clergymen. The non-sectarian Institute, first started in 1944 at the Massachusetts General Hospital in Boston, now has eleven similar programs in institutions strategically located from coast to coast.

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Do Right by Your Speakers

(From page 16)

8. *Leave him alone* for awhile before his duties begin. Give him a chance to change clothes, rest, go over his notes, or assemble his exhibits. Don't sandwich in other duties without consulting him well in advance.

9. *Make sure he gets his meals.* Don't expect him to rush from the terminal to someone's house to have a hurried lunch or dinner before speaking. He may wish to eat lightly or not at all before giving his talk. Consult him; if he prefers to eat at his hotel let him.

10. *Check the day of his arrival if all is in readiness* at the hotel or some member's home where he is to stay. Make certain that the hotel provides adequate and clean facilities. Church speakers sometimes are put in hostels or dormitories; these can be seriously lacking in bathroom and toilet facilities and should be checked for the presence of linens, soap, towels, and other items.

11. *Introduce him properly.* The time has come for him to speak. Whoever is to introduce him should have a copy of his biographical sketch and should abstract the main points that will interest the audience and show the speaker's authority to deal with his subject. This step in treating speakers right is one of the most badly handled, in my experience. I have time after time been introduced to a strange audience as simply "Professor Wolseley of Syracuse University." Full name, title of the talk, my own position, and my right to speak are omitted much of the time. Maybe I should be flattered, but I know very well that this lame beginning occurs because the introducer was 1. Too inexperienced to know that it helps both speaker and audience to be complete or 2. Too lazy to find out more or 3. Too nervous to say all he or she had learned. It hardly need be said, on the other hand, that the too wordy introducer is just as bad. The stock example of the introducer who takes almost as much time as the speaker is no exaggeration.

12. *Arrange for the proper handling of questions*, if there is a period for them. Have someone prepared to handle them, especially in a very large auditorium, or arrange with the speaker to handle his own. Recently I spoke before a church group that assured me in advance there would be a question period but when the time came the chairman forgot and used the time for something else. I had cut my speech short in anticipation of the question period and was disappointed.

13. *Take the speaker in tow* after the speech. Don't let the poor fellow wander into the social part of the session or

(Turn to next page)

Lenten Verses

BELLE CHAPMAN MORRILL*

NOT YET

I would not rush into Thy presence,
Lord,
Bursting the door wide open to demand
Some gift I can not wait for. I would
knock,
And listen for Thy sure, unfailing welcome,
Remove my earth-stained shoes, and
softly enter.
And when the time for leaving comes,
I would
Still listen with my hand upon the latch
For dear last words Thou speakest,
lingering
With loving leisure, as an earthly lover,
Reluctantly says in his heart of hearts,
"Not yet, O my beloved! O, not yet!"

PETITION

Spirit of Truth that dwells within
The heart before it knows its need,
Forgive my willful thought and deed.
And cleanse me from unconscious sin.
Spirit of Power, make me strong
To tread the Christly, upward way,
With no refusal, no delay—
Spurning the subtle, easy wrong.
Spirit of Love and Purity,
Possess, transform, transfigure me!

*Rochester, New York.

Do Right by Your Speakers

(From page 24)

into the disappearing crowd unattended
by someone from the group.

14. *Take the speaker home* or to his hotel or his train. That is, if he is going promptly and would appreciate transportation and did not come in his own car. At least get a taxicab for him. Now also is the time to pay him for his work or reimburse him for expenses or at least arrange details of disposition of the debt. A few groups have offered to send me a check in advance; this saves embarrassment about expenses.

15. *Send him a note of thanks.* It takes only a few minutes to write it, but such a note shows thoughtfulness, especially if your speaker has come out of the goodness of his heart and obviously has worked hard to give you a specially-prepared talk. He'll be more willing to come back some day.

We Americans who do some public

FOOTPRINTS
Like a small child who eagerly would
place
His feet in father's footprints in the
snow,
So would I follow the best path I know—
Those Sacred Prints where blood has
left its trace.

CLEANSING

Thou dost not draw thy skirts aside
O Christ, from my sin-tainted soul;
But thou wouldst enter and abide
To make it beautiful and whole,
That Thine own stainless Love within
Help me uproot my favorite sin.

LOVING STIRRING

What is this stillness that envelops me,
That makes my softest breath sound
thunderingly?
This quiet, loving stirring in my soul,
That a falling feather from an oriole
Beside its hanging nest upon the bough
Would shatter this deep silence. Is it
Thou,
At prayer within my spirit's depths to-
day,
Praying through me as I can never pray?

speaking don't expect groups to treat us in our country the way program chairmen treat us in India and other Asian lands. On numerous occasions, while I was teaching in India during 1952 and 1953, I addressed groups that followed a simple custom. Before or after the talk a member placed a garland of flowers around my neck and handed me a bouquet. At first it was a bit embarrassing, but after three or four such experiences I became used to it. It made the occasion colorful and at least aromatic.

For my part, I would rather American program chairmen forget the garlands and see that the fifteen points listed here are checked carefully. That could make church speakers' lives easier than any number of garlands.

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USE TIME AT HAND FOR RELAXATION . . .

The Over-Night Rest Cure

WILLIAM H. LEACH*

THE term "rest cure," means to many, weeks away from home at seashore or mountain. But that is a luxury which can be enjoyed only by the rich or the idle. For the average businessman or mother-housewife it is an impracticable suggestion. Weeks away from daily responsibilities would bring more confusion of mind than they could cure. I have often found in my own profession, the Christian ministry, that the only men who have nervous breakdowns are those who had the strong churches which could afford to send them to a place to rest. The lesser men in the profession found methods closer at home to sustain their health.

An old friend, Rollin Pease, teacher of voice had a very striking way of demonstrating the need of rest. He showed his classes the necessity of suitable pauses between phrases of the spoken words.

"I never take a vacation." He would explain, "I get my rest by the pauses as I speak. That is one way to keep relaxed."

I stumbled into the technique of body and mental rest in an unusual way. I went to a little church for worship. I had always found that helpful. It was a small church and the minister was not very skillful as either a speaker or reader. It was his hesitation in the latter respect that brought the idea to me. The lesson read was from the fourth chapter of the Gospel of John. I knew from experience that he was reading from a Moffatt translation. This is the story commonly known as "Jesus and the Samaritan Woman." You see Jesus had been very busy and very successful. After many days without adequate rest, he came to a City of Samaria. He came, with his disciples, to a certain well. Jesus, wishing to be alone, sent his disciples into the city to buy food. The preacher did pretty well with this reading. Jesus was at the well; the disciples had left him alone. Then the preacher read on:

"Jesus exhausted by his journey . . ." Here he raised his eyes and lost the text. He ran his finger up the page of the Bible until he located the place. Then he continued:

"Jesus, exhausted by his journey, sat down."

Being tired the Master sat down to rest. That was just what I had not been doing. My philosophy had been to kill off fatigue by working harder and refusing to give in. For some strange reason this simple act of Jesus made a tremendous impression. The cure for fatigue is to rest.

But how—to the river, the seashore or mountain? Not for me. I had a magazine to get out. My staff was small. It was a personally made journal. But at least I could sit down for a few minutes and relax.

After the service I went to my hotel and read the story again from the Gideon Bible on the dresser. There were three things in it which give a program for rest. These factors enter into the program. They are:

1. One can rest best when he is alone.
2. Rest is possible in a very brief period if properly used.
3. The awakening or the arousal from the rest period must prepare one for immediate responsibilities.

To get complete rest one must be alone. People, tired and nervous, have sought camps in isolated places so that they can be away from civilization. On the other hand, you can be alone in your own home. The one exception to this would be the housewife-mother who cannot shed the responsibilities of her little ones. She will need the cooperation of her husband or others for this simple rest cure.

Most of us, however, can get to our bedrooms, give notice that we will take no phone calls, close the doors, shut off the lights and lie in bed as much alone as the man in the mountain camp. Some will find that music on the radio will help in this time. If one, however, is a musician who tends to analyze the music it is better to have the radio turned off.

The technique of "aloneness" is not new in the world. The religious mystics of all time have known of its power. More than we of today they used this in their efforts to fathom the mind of God. Many find it difficult to produce the "aloneness" so necessary for complete relaxation. Others easily slip into the rest so necessary.

*Editor of Church Management

Church Management: March, 1954

I have found the overnight technique the most compensating. Dinner may be spent with the family, following that to my room. Door closed, lights off. Dressing only for sleeping, I climb into the bed. There are several hours before the normal sleep time. The body is tired, however. Energy is used to push things from the mind. Sometimes a prayer for solitude helps. But gradually the body relaxes, the mind relaxes and one becomes unconscious in the test of solid sleep. That is all there is to it.

Some of the most complete periods of relaxation I have ever taken have been on over night trains. I have an affection for these trains even in the days of airplanes. To pull the curtains of the lower or upper berth and then lie back with only the pounding of the rails singing a song of restfulness soon woos the sleep which is needed. In the morning the same pounding rails will perform their second task—that of awakening the sleeper.

Of course, Jesus was handicapped compared with the man of today. The well was a good place to "sit down," but how to be alone. He couldn't close a door on the life about him. He did the next best thing. He sent his disciples into the town to buy food. His eyes heavy with sleep probably were completely closed by the time they disappeared toward the community. It was no over-night treatment for him. At best it probably was not two hours.

The over-night treatment is good but a much shorter rest can restore strength. There was much good pathology in the old habit of daily devotions. These sterling Scotch religionists who sought their prayer room for a few minutes during the day, the little room "between the but and the ben," were using this technique. In the Cleveland City Club where I frequently take my noon day lunch, I find modern men taking their variation of this rest period. Stretched full length upon the lounges they seem to have quiet sleep for a few minutes, unconscious of the activities about them. They find that some strength has been restored by this simple method.

Nothing you can buy in bottles at the drug store or the tavern can improve on this simple method of rest.

When you are tired, sit down. Lie down. Rest.

The Bible story does not tell us how long Jesus rested before he was awakened. It might have been two hours, more or less. But the active world was about him. Close at hand was a woman drawing water from the well. Jesus was no longer tired. His mind was now alert. One of the most amazing conversations in his life is recorded. His words were wrapped in keen insight as he

(Turn to page 33)

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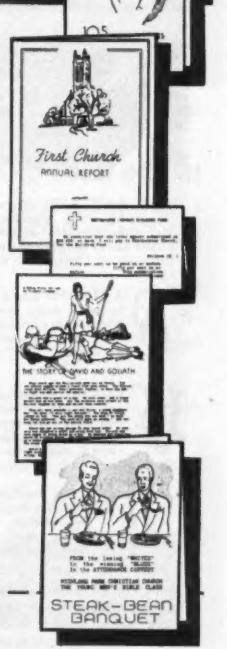
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Churches May Be Excluded From Residential Districts

ARTHUR L. H. STREET

A SUIT to compel municipal authorities to issue a permit for construction of a church building in a residential area, despite a zoning ordinance that excluded church buildings, was properly dismissed, decided the California District Court of Appeal, Fourth District. (Corporation of Presiding Bishop of Jesus Christ of Latter-Day Saints v. City of Porterville, California, 203, Pac. 2d. 823.)

The decision rests upon the failure of the plaintiff to substantiate by factual proof that the zoning ordinance unreasonably excluded from the particular district church buildings such as plaintiff sought to construct. The principal part of the opinion reads:

"Since the city had the power to zone the property . . . affected, strictly for single family dwellings, there was no abuse of power in prohibiting the erection . . . of church buildings therein. It is a matter of common knowledge that people in considerable numbers assemble in churches and that parking and traffic problems exist where crowds gather. This would be true particularly in areas limited to single family dwellings. There necessarily is an appreciable amount of noise connected with the conduct of a church and 'youth activities.' These and many other factors may well enter into the determination of the legislative body in drawing the lines between districts, a determination primarily the province of the city.

"A single family residence may be much more desirable when not in an apartment house neighborhood or adjacent to a public building such as a church. The municipal legislative authority may require that church buildings be erected to conform to health and safety regulations as provided in its building code and we see no reason to hold that churches may be erected in a single family residential area when a duplex, triplex, or other multiple dwelling can be lawfully excluded therefrom. The provision in the ordinance for a single family residential area affords an opportunity and inducement for the acquisition and occupation of private homes where the owners thereof may live in comparative peace, comfort and quiet. Such zoning regulation bears a substantial relation to the public health, safety, morals and general welfare because it tends to promote and perpetuate the American home and protect its civic and social values.

"We find no merit in plaintiff's contention that the . . . ordinance . . . results in an unwarranted restriction of religious worship. The petitioner is not a congregation, but holds his property as a corporation, . . . the existence of which depends upon the laws of the State. Having such right from the State, the enjoyment of the property is subject to reasonable regulations. The denial of the permit did not prohibit any one from religious worship and there is nothing . . . to indicate that the church building could not be erected if located in the area zoned for that purpose."

RADIANT HEATING USED IN CHURCHES

RADIANT HEATING is still enjoying a general post-war boom. Numerous churches are among those switching to this new form of heating which has taken its place as one of the accepted and recognized standard methods of producing thermal comfort in homes and institutions.

It was the world-famous American architect, Frank Lloyd Wright, that first spread the fame of the new form of heating. In 1937, Mr. Wright installed floor heating coils in a small residence at Madison, Wisconsin, and also in an office building at Racine, Wisconsin. Although isolated installations had been made previously, it was the two Wisconsin projects that aided development of widespread interest in radiant heating throughout the country.

War time restrictions contained the boom in radiant heating installations. Immediately following hostilities, however, this new method was recommended extensively by architects and heating engineers. The American Iron and Steel Institute has observed that the radiant heating panel has taken its place along side of systems using forced warm air and a steam or hot-water radiator or convector. The Institute points out that architects or heating engineers are best equipped to determine which system is most adaptable in a particular situation.

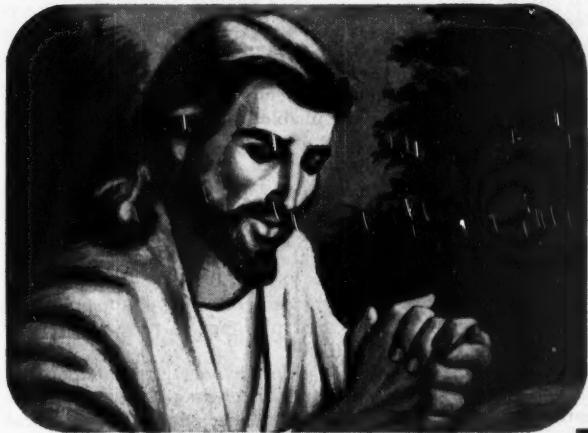
Although radiant heating appears to be a rather recent innovation, the principle upon which it is based is an ancient one. Several thousand years before Christ, Korean noblemen built a so-called "Spring Room" in their dwelling establishments. This room was pro-

(Turn to page 38)



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Cottage Meetings and the E.M.C.

KENNETH CLINTON*

LIKE many churches, we had tried almost every known method of approaching our people for financial support. We had tried an all-mail canvass, a door-to-door solicitation, with over a hundred men serving. We had done both in the same year. We have had loyalty Sunday and pledges made and dedicated at the morning worship service. All methods achieved about 80% success. Our budget has never in recent years (25 years) been underwritten by pledges.

This year, the local budget is increased \$9,000 over last year, due to two developments:—(1) The calling of an Associate Minister and (2) the inclusion of payments for principal and interest on an \$80,000 mortgage, for six months. Since this increase was so large in one year and since next year it will go up about \$5,000 more due to taking on the mortgage payments for a full year, we needed to make a radical change in our methods of raising the necessary pledged funds.

We decided on a plan, but first let me go back two years. Two years ago we decided on a series of cottage meetings, one a month, held in someone's home. The hostess invited her neighbors who were identified with this church or who gave any indication that they were seeking a church home. We held eight meetings that year, during which we sang four or five hymns, talked to God in prayer, and told the people some of the history of this church.

The next year we tried another series of eight meetings at which we followed much the same pattern, except the theme was "How a Modern up-to-date Church Cares for its Families," instead of "The History of our Local Church."

Thus, having two years of background in "Cottage Meetings," we questioned the possibility of conducting an every member canvass at a series of meetings held in the homes of our people. We proposed to divide the full membership list into whatever number

of meetings it would take and conduct the whole program in two months. It was a terrific job but it held much promise. One of our women divided the list of almost 800 families into twenty-seven home meetings. This meant an invitee list of almost thirty families. You see we were realistic in assuming a fifty percent absenteeism. Also, we wanted to finish the work between October 1st and December 10th. We scheduled two meetings on Sundays, 3:30 p. m. and 7:30 p. m. We had to find twenty-seven homes willing to hold such a meeting, and geographically covering the town. The plan called for the hostess at each home to make the invitations to the list of people submitted to her. She could invite any neighbors she wished in addition.

Instead of having over a hundred men, many of whom were less than half interested; we invited twelve men who were totally dedicated. We gave them three training sessions; two on local budget and plant maintenance, etc. and one on missions. In these meetings, the Minister would make a program report on the life and health of our church and what had been happening in the past three years: influx of new people, new building, increased interest and attendance. Then a layman, one of the twelve, would give a talk on the cost of the work. He explained the budget and offered to answer any question whatever that anyone in the room might ask. In order to make such an offer these twelve men had to be trained. To each meeting the Minister would take with him two laymen; one would be the spokesman, the other served in giving out hymnbooks and pledge cards and answering questions.

Here is what happened in a typical meeting. About fifteen people gathered. Two hymns were sung, a prayer was offered. The Minister then said, "We are here to report to you on the life and health of our church and to share information with you which perhaps you have long wished to know. We want you to ask any questions you desire and it will be honestly answered here tonight." When both the talks were over

(15 minutes each), questions were encouraged, then a little printed folder with pledge card was given out and people were invited to sign it at the meeting and return it, or mail it back in the next three days. The hostess then served coffee and sandwiches or cookies, and a time of social fellowship was enjoyed.

The Summary

Did it work? Yes. Here is our story. We sought a local budget of \$42,715 of which \$38,000 must come from pledges. Based on the number of expected pledges, we needed an average of \$48.00 per unit. Our missions budget was \$7,000 and we needed an average of \$20.00 per unit. Here is the report at the time of this writing:

347 pledges to local expenses	
total \$21,027.35	average \$60.59
172 pledges to missions	
total \$3,533.00	average \$20.54

The average pledge from those attending a cottage meeting—\$73.70

The average pledge from those who were unable to attend—\$51.08

Number of pledges still expected—305 to Parish expenses

Number of pledges still expected—150 to missions

If the present average is maintained, the total pledging to Parish expenses will be \$39,507.30:

If the present average is maintained, the total pledging to missions will be \$6,614.00.

If the low average is maintained in the remainder of the pledges we will be just \$400 under the required local budget.

THE PROGRAM

Let me round out this story with two discussions, (1) a detailed outline of the necessary planning, (2) what are the values?

1. The Planning:

1. The total membership divided into number of meetings.
2. Homes found to invite such a meeting and scheduling of dates.
3. Very accurate record keeping of

*Minister, First Congregational Church, Wakefield, Massachusetts.

attendance and absentee lists.
(Secretarial help needed here)

4. Hymnbooks carried to each meeting by minister or laymen.

5. Someone to play piano at homes where piano is available.

6. A series of form letters became advisable and were developed:

Letter A—to those who were shut in or never would attend a meeting.
—Pledge card enclosed.

Letter B—to those who were absent from a meeting. This letter invited all those absent in six meetings to attend an "extra" meeting called at the church.

Letter C—to those also absent from the called meeting at the church.
—Pledge card enclosed.

Letter D—to those who had not returned their pledge within two weeks.

Other letters could be developed to suit local needs.

7. A note of thanks to all the homes for their cooperation.

2. The Values:

Probably the primary values are the democracy of sharing the workings of the church with everyone and the social fellowship at the meetings. These are constructive long term values. The people feel they are a part of the total fellowship and share in what the church does. We had many wonderful suggestions which we are now putting into practice. For us at least it has proved a point; when you face people directly and tell them the story simply and honestly and give them a chance to talk it over with you; an increased pledge is usually the result.

The success of the plan is largely dependent on these few things:

1. There must be a good report to be given
2. Goodwill existing in the fellowship
3. Honesty—no secrets
4. Detailed efficient planning
5. Good follow up
6. Courtesy and gratitude always

We talked with 325 people in 28 meetings. Our average attendance was about twelve exclusive of the team. Total overhead less than \$100.00 (printed folder and letters). We commend this Cottage Meeting Plan.

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The golf links lie so near the mill
That almost every day
The laboring children look out
And see the men at play.

Sarah N. Cleghorn

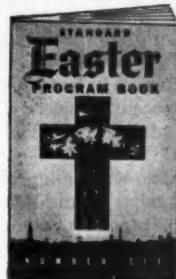
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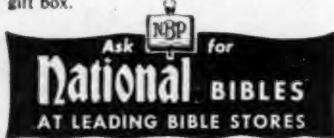
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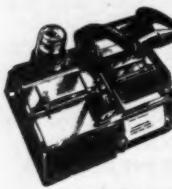
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ZAY SMITH, A.I.A.*

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The system referred to was designed for a church school having in addition to the ten class rooms, (capable of combining into four assembly areas) a nursery, a committee room, administration office and necessary kitchen, toilet and storage facilities. The structure was brick and frame on one level with wall to wall windows and projecting flat roof forming protecting eaves.

Factors that affected the design of the system, besides the ones of structure mentioned above, were:

1. Intermittent use—
2. Use of only a part of building at some times.
3. Need for warmed floors, especially in nursery and primary rooms.
4. Need for quick heat.
5. The desire for filtered properly humidified ventilation without drafts.

*Chicago, Illinois.

6. Restricted budget.

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6. Permits air conditioned cooling in summer.
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8. Provides reasonably quick heat.
9. Provides evenly distributed heat



throughout entire room.

- Provides perimeter heat, i.e. at the outside walls where the heat is most needed.
- Permits allocation of heat as desired, even to a portion of a room.
- Permits zone control of any part of building.
- Economical first cost.
- Simple and inexpensive maintenance.
- Cost of operation no greater than ordinary convection system.

Radicon Heating has been used with various types of buildings and with several systems of application; however, a description of its application to the church school will suffice to illustrate the main principles.

The exterior foundation walls are poured concrete. Except for a small furnace room there is no basement. There is however, a crawl space approximately 2 feet high under the entire floor area of the school. This crawl space is divided into five zones by the concrete block foundation walls for corridor and interior partitions. Each crawl space zone is made practically air tight around the sides and bottom with insulation on the outside walls and cemented tar felt over a sand fill floor.

From a centrally located furnace short ducts are run to each of the four heat zone crawl space plenums into which the conditioned air is forced. In each of the four main supply ducts there is a modulating damper controlled by one of the zone thermostats. The automatic operation of the dampers admits just the right amount of air to maintain the temperature called for in that zone. The conditioned air passes through the crawl space plenum under the floor and is admitted to the room above along the outside walls through specially designed base boards capable of regulation to admit the desired volume of air. Because the air is admitted across great lengths of baseboard the total area is large enough to permit greatly reduced velocities. The low velocity plus the great length of register eliminates all tendency towards drafts. The constant air circulation precludes any tendency toward stratification or "layer cake heat." Because the floor is the top of the warm air plenum it can never be cold yet it never becomes warm enough to cause "hot foot," a common complaint of water "Radiant" systems.

From each room the air moves through the doors to the corridor where it is drawn down through the base boards into a return air plenum below the corridor floor. This crawl space plenum is connected to the furnace where the air is reconditioned and sent on its circuit again. Fresh outside air is introduced in desired amounts into the return air stream where it becomes heated before entering the class rooms.



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The furnace specified has two burners connected so that only one operates until more than its capacity is required at which time the second burner cuts in.

In spite of its simplicity of design and economical construction Radicon seems to offer more than any other system for use in similar church schools.

Over-Night Rest Cure

(From page 27)

fenced with the clever woman across the wall.

From the water and the well he was able to point out that there is refreshment more lasting than that from

Jacob's well. It was the woman who finally yielded and said: "Sir, I see that you are a prophet." By this time the disciples, carrying their food, were returning from the market.

The awakening is important. Too sudden awakening is not desirable. There is need for some orientation. Now the radio is a good friend. Friendly music helps. There is need for stretching both body and mind. But soon the voices of happy children, the song of birds and other familiar influences do their part and the day starts.

Nothing so much helps the quiet body and mind as the simple act of restful aloneness.

Voice of the Church

ROBERT A. FANGMEIER*

ANCIENT Turkey classified bells as the "invention of the devil." Because of this superstition the ringing of bells was forbidden at all religious and civil functions.

Longfellow spoke more accurately for the ages when he wrote:

For bells are the voice of the Church;
They have tones that touch and search
The hearts of Young and Old.

The poet's verdict is sustained by the reverence still attached to the ringing of bells as a signal calling the faithful to worship. More than a thousand years of history testify to their significance as a symbol of religious life.

A look backward gives some perspective on the use of bells by the Church. Besides relating an interesting history, frequently noble and always interesting, the story of the bells when brought up to date may indicate a renaissance in the electronic twentieth century for bell ringing.

While the Christian world relates bell ringing to its services, the founding and use of bells precedes Christ. Moses speaks of "bells of God" which were suspended from the robe in which the high priest performed his duties in the sanctuary. Their ringing signaled his arrival to the congregation. Antedating the Christian era also was the use of bells by the Chinese.

"Alarm bells", housed in movable towers, were sounded by secular rulers to indicate the approach of the enemy. This tradition has carried from the pre-Christian era to the present time. England's church bells were silenced during World War II but were prepared to ring in case of an invasion. One of the country's fine Cathedral Churches in Northern England, Ripon Cathedral, broke a long standing bell ringing record because of the war. Bells had been rung daily at the Cathedral since the Norman Conquest in 1066.

Association of bell ringing with Christian worship comes about the sixth or seventh century. In the first three centuries Christians were outlawed and



Dutch carillon starts for the United States

hunted, and consequently had no desire to ring bells notifying authorities where their meetings were being held. Use of bells calling Christians to worship began after the church was recognized by the government.

History is vague, but it is believed that religious groups first used "sacred boards", wooden boards clapped together, as a forerunner of the modern bell. From this developed a wooden rattle rung by messenger. This was the predecessor of the metal hand bell, not unfamiliar to school children.

Next the early Christian bells were made of two or three pieces of metal beaten into a square or round form. The sounds emanating were crude by present standards. Although evidence is incomplete, the Chinese reportedly used an instrument of this type many centuries before its use by Christians in the seventh century.

Of these earlier bells we have only the testimony of history. Bells founded in the twelfth and thirteenth centuries

may still be seen and approach the traditional type which are familiar even today. These bells had a "hemispherical crown", while the present tendency is to flatten them out. This flattening process is required, it is said, by change ringing which requires a shorter bell.

Almost as interesting as the bells themselves are the bell ringers. For many years this task was a priestly function. Records of the middle-ages are obscure but in the fourteenth and fifteenth centuries Cathedral instructions on ringing were directed to the clergy. In 1551, for instance, the chantry priests of Exeter in England were instructed as to the tolling of the bells at the cannonical hours.

J. R. Nichols in his authoritative book *Bells Thro the Ages* also has unearthed a manuscript showing that a guild of ringers existed at Westminster in the time of Edward the Confessor. This document further reports the recognition of ringers by Henry III in 1254 and includes the information that endow-

*Managing Editor, Church Management.

ments were set up out of which regular payments were made to bell ringers.

The priestly character of the ringers seems to have disappeared in the latter part of the seventeenth century. Responsibility for tolling of the bells passed out of the hands of the clergy and secular ringers soon earned an evil reputation. They were regarded as heavy drinkers and their belfrys said to be places of much revelry. There was a verse at the time which described their worthlessness, thusly: "singers and ringers are little home-bringers."

Bell Ringing Gaiety

Any history of bell ringing contains many similar items of verse, the popular vehicle for recording the waywardness of those who tolled the bells for the churches. Ringers also left for posterity to view some of their special jugs of earthenware (or metal) from which they drank their favorite beverage. One of these, now safely under lock and key in the belfry at Beccles, Suffolk, is inscribed as follows:

When I am fill'd with liquor strong
Each man drink once & then ding-dong
Drink not too much to Cloud your
knobbs

Lest you forget to make the bobbs.

The famous allegorical author John Bunyan was a bell ringer of note in his unregenerate days. After his reform, in spite of his love for ringing, he gave up the task fearing Divine wrath.

This state of affairs in the belfry became intolerable for the churches and a reform movement sought to overcome the evil. It eventually met with success and restored to bell ringers the status of a sacred office.

Many of the belfry reforms were carried out by two guilds of ringers organized in the early seventeenth century. They were the Saffron Walden Society which came into existence in 1603 and the famous Ancient Society of College Youths, 1617, whose name neither depicts the age or educational status of its members. These guilds were associations of persons interested in bell ringing rather than labor unions. Both of these societies have continued to the present time and are still instrumental in improving and perpetuating bell ringing at its best.

Meanwhile, bell founders in the Netherlands and Belgium had begun as early as the fourteenth century to tune bells to musical scale. Bells were played from a centrally located keyboard with "keys" being connected by wires or other playing mechanism to clappers of the bells. The bells were stationary and the clappers under compulsion from the keyboard struck against the sides.

In the sixteenth and seventeenth centuries carillon playing rose in popu-

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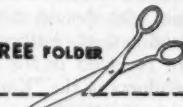
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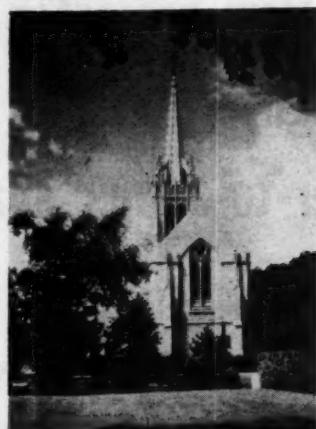
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larity until in the eighteenth century it reached what is now regarded as the golden age. Nearly every town in the low countries of Europe had its own singing tower during this period.

Another eighteenth century development was the construction of the largest bell in the world at the Kremlin in Moscow. Known as "Tzar Kilokol" or "King of the Bells", it was founded by Michael Motarine in 1734, during the reign of Empress Anne. The huge bell weighs 432,000 pounds, is a little over nineteen feet tall, twenty-two and a half feet wide, and twenty-three inches thick at the bow. Forty to fifty men were required to ring it.

The huge instrument was plunged many feet into the ground when a fire destroyed its platform in 1737. It remained in this desolate state until 1836, when with the aid of 600 soldiers it was raised and its platform restored. A fracture received in the fall destroyed the usefulness of the "King of Bells", except as an ornament.

Looking down on the world's largest bell at the Kremlin we find the biggest bell in regular use. This is located in the Church of Saint John. Information on both the church and bell is necessarily limited and authorities are uncertain as to whether the communists have permitted this ancient symbol of religion to survive. The bottom bell at the church,

which contains thirty-seven bells in all, is estimated to weigh from 144,000 to 200,000 pounds. It is twenty-one feet high and eighteen feet in diameter. On the sides are (or were) images of the Russian imperial family, and the haut-relief groups of the Savior, the Virgin, and Saint John, for whom the church is named.

While the old world has been the traditional home of the great singing towers, carillons have also deepened the culture of this country. One of the largest traditional instruments is the Rockefeller Memorial Carillon in Riverside Church, New York City. This instrument weighs one hundred tons. Another great carillon hangs in the tower of the University of Chicago chapel.

Modern invention has brought to the world carillons which are not necessarily made up of bells. By definition and finding of the Federal Trade Commission a bell must still be a hollow piece of metal, which makes a sound when struck by a hammer. But many churches enjoy electronic carillonic carillons where sound is produced by a hammer striking a magnetized wire. These instruments may be tuned much closer than the actual bells. And, of course the cost is much less.†

†For further information on any of the types of bells and carillons described in this article write Church Management.

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The outcome of the debate over "what is a bell" seems likely to be overshadowed by a trend in the bell-carillon world based on economic factors. Paul D. Peery in his book *Chimes and Electronic Carillons* (John Day Company, New York) gives economy as one reason for the popularity of electronic carillons. He points out that these instruments may be purchased for as little as \$500, with an upper limit of \$30,000, depending on the instrument and the installation. The traditional carillons, he reports, begin at about \$50,000, with practically no upper limit. Another economy is that most sets of electronic carillons combine both indoor organ chimes and outdoor tower sound, providing two instruments for the price of one.

Mr. Peery feels that there are three additional reasons for the use on this continent of electronic as opposed to traditional carillons. Electronic carillons are lighter than the traditional campaniform instruments. This is of importance since few towers in this country could support the enormous weight of a big carillon. Then too, electronic carillons allow easier performance because the keyboard and method of striking the bells are simpler than the old wires and long wooden "keys." Mr. Peery also believes that electronic carillons produce a golden tone, which is different from

(Turn to page 39)

IN LIEU OF SEMINARY TRAINING . . .

A Minister Renews His Education

MILTON THOMAS*

REGARDLESS of who was to blame, I was one of those ministers, for whom a theological seminary training did not materialize before I entered the ministry. I entered immediately upon my graduation from college. It may have been an inferiority complex, but I have always wanted to go on to school. So perhaps as a substitute I have made serious efforts to continue an education with constructive practices of study. These practices have been many and varied but they have helped me in my work of the ministry.

In lieu of the seminary training, my church required that I take a conference course of study which was a combination of correspondence and residence. The study of the required books and the written work were completed at home and then during the summer a rapid review in summer school followed by an examination led year by year to my graduation and final ordination about a score of years ago. Such study continued my educational training and the summer school provided a constructive summer vacation.

After this course of study was completed, my thirst for education was still unsatisfied. So I continued attending school during my vacation periods. This was regular academic and the pleasant surroundings of summer school made the time spent delightful vacation. It was by this means that I completed the work for a master's degree in approximately ten years. Commencement with the academic hood and the parchment was a distinct achievement in my life. But it still did not quench my thirst for academic life. So for a few years more I continued regular academic summer sessions in different institutions.

Gradually that pace began to seem a bit heavy for a minister's vacation and other longings came to the fore. Still my vacations were spent, as they continue largely to be, in lesser strenuous educational procedures. Among them has been rural pastor's summer schools, leadership camps, Bible conferences, and conventions. This was still a summer program with the meeting of Christian leaders in a delightful setting

of camp or campus. They still provide a mental stimulus.

TEACHING OTHERS

My year-round program of educational projects still helps to continue my training and to keep me mentally alert. For instance in my weekly prayer meetings we major on Bible study. My leadership has largely provided a chapter-by-chapter weekly study. I make a thorough preparation for this study by reading the chapter in several versions, using commentaries, and combining all the resources of my library at this point. And being on the rural field and lacking the urban library facilities I have developed a good library. One always learns a lesson better if he teaches it than if he merely studies it under another teacher. This prayer meeting program forms a year round stimulus for special studies in the Bible. Right now we are following a study of Romans. And honestly, I never understood Romans as I do now.

Then the monthly ministerial association meetings can prove a stimulus to continued study. It has been my privilege to be on the program committee four times. Each of these times I have helped organize a seminar study group. We have taken a subject and continued throughout the season. The plan of such a seminar is that each minister make advance preparation and one of the number be designated to make the presentation and lead the discussion. Personally, I have always made the preparation, and furthermore I have organized this preparation into a sermon, thus giving my church people the opportunity and advantage of such a study. During the past year the ministerial association to which I belong has studied *Evangelism*. In the past we have followed *Marriage and Family Life*, *Psychology and Religion*, and *Christian Perfection*.

Another stimulus to continue my education I have found in the field of teaching. Ministers are called upon to teach in school classes on the released time basis, leadership courses, membership training classes, scouting, vacation church schools, regular Sunday school work, and in such other community projects for which they are prepared. The whole range of Christian summer

*Minister, Hazen Methodist Parish, Hazen, Pennsylvania

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schools and institutes for young people and lay leaders draws upon the ministers to teach. And teaching makes a person learn the lesson more thoroughly than merely studying it. Thus the summer program and its preparation makes him continue his education. I know it has proved a stimulus to me.

Then preparation for sermon delivery is a means of stimulus to study. My own sermon planning has led me to what I call "block preaching." I take a topic and develop it in a group of sermons. This helps me make a stronger and most lasting emphasis on a given topic and keeps my preaching from becoming a matter of "riding hobbies." In a long range view it gives a variety without lack of direction. Such preparation calls for extended study, reflective thought, and creative organization of materials. It thus becomes a stimulus to a continued education.

READING PROGRAM

A minister is expected to be a student—I mean to read books and to glean from such reading. It may have been my lack of formal training but I have held myself to a program of reading books which becomes a form of study. In 1952 I read 78 books ranging from fiction to philosophy. In 1951 it was 80; and in 1950 it was 84; and in 1949, 58. Such a program calls for time and planning. In the early morning I read what I call serious study books. Right after lunch my wife and I read together such books as she would choose and a little later I do some miscellaneous reading. After supper comes my lighter reading and then when I am home I read with the children. Thus I have at least five books which I am reading during the same period. This gives variety and interest. One can mix history, poetry, and juvenile stories and lessons in a single day.

I suppose I probably read a total of a couple of hours on the average day. Such a program can be carried out without neglecting other essential tasks. Out of my interest in books has grown the writing of reviews for local newspapers, a *Bookshop* program on the radio, and the invitation to make recommendations of desirable books. And for me it does help in my further education.

I could continue with endless lists of projects that have helped me continue my education. Had the advantages of a seminary training been mine and then had I felt satisfied with my academic achievements, my study life might have suffered. Such a thing could be possible. A few years ago when I was in attendance at a summer clinic on evangelism, I was reading what would be considered a heavy study text early one morning out-of-doors. A couple of older ministers came along. When they saw what I was reading they seemed surprised. "We did

that study in seminary," they commented. I might conclude that they did not do such any more. I didn't get a chance to read such books in a regular seminary before starting to preach, so I have felt it necessary to keep right on reading such books as that. But the peculiar thing was that that book happened to be one just off the press.

Radiant Heating Used In Churches

(From page 28)

vided with a hollow masonry floor, under which fires were built. The hot gases of combustion warmed the floor structure, which became a radiating panel. In their cold, damp climate the Koreans found this room to be a pleasant place in winter, with an atmosphere not unlike that of a mild spring day. Hence the term "Spring Room." This method of heating is still known in the Far East today. Ancient Romans employed a similar construction to provide heat in their famous baths.

In radiant heating, the system most generally used is one of circulating a warm air fluid, usually water, in a closed steel piping system. This system, imbedded in the floor or wall, has become the method most widely employed in present construction practice because of its low fuel cost, and a minimum of maintenance problems. Hot air also may be circulated through duct spaces buried in the construction, transferring heat to the finished surface. Electrical resistance coils may be buried in plaster or incorporated in various types of finishing fabrics and woven wire cable has been imbedded in concrete slabs. But the warm water circulating system has been the popular choice in post war building.

Saint John's Episcopal Church, Delphos, Ohio, installed radiant heating in a structure already in existence. Contractors in making this installation three years ago, placed coils on an old wood floor and embedded steel pipe coils in a concrete slab. The auditorium of this church is 153 feet x 63 feet with a vaulted ceiling 65 feet high; 10,000 feet of $1\frac{1}{4}$ " steel pipe were used. Radiant heating also has been used extensively in many of the new church structures since the war with apparent success.

The American Iron and Steel Institute says that "Radiant panel heating is no longer an experiment. The many thousands of installations made during the past ten years offer ample evidence that this form of heating has taken its place as one of the accepted and recognized standard methods of producing thermal comfort conditions in homes, public buildings, commercial and industrial establishments, and many other types of structures." For further information on radiant heating, write to Church Management.

Voice of the Church

(From page 36)

that of the traditional instrument, yet pleasing.

Chimes, electronic carillons, and bells are now within the financial reach of most congregations. Systems which play recordings may be purchased for \$600-\$700. Then there are the systems amplifying music from organ chimes at \$900-\$1000. For around \$4,000 a church may buy a specially made chime apparatus that plays from the keyboard like an organ. A set of tubular bells may cost \$75,000.

While the United States has several well equipped bell foundries most of the recent multi-bell installations in our country in recent years have been European made bells. England, France, Belgium and Holland are all actively represented in this production. The number of real bell carillons are limited.

The modern techniques for producing bell ringing equipment, in the opinion of some authorities, offers the twentieth century an opportunity to rival the eighteenth as the golden age of bell ringing. There are those who steadfastly maintain that present day instruments rarely approach those of several centuries earlier in quality. The old versus the new argument cannot easily be settled. Nevertheless, few will dispute the fact that present day churches may purchase bell ringing equipment within their own price range if they choose. Bell music need no longer be confined only to the largest congregations. In this respect, at least, this century may compete with the eighteenth century.

Bell ringing, it should be noted, is becoming increasingly popular as a means by which churches provide a religious experience for millions each year at Christmas, Easter and other holy days. Many church bells ring out their message of faith each day at noon and evening and at other scheduled hours. Few who listen can fail to comprehend and benefit from this experience of worship. For some the tolling bells may be the only regular contact with religion. Longfellow's passage "bells are the voice of the Church" was not without meaning.

AN ANGEL UNAWARES

If after kirk ye bide a wee,
There's some would like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye,
Is stranger here than you, may be;
All here hae got their fears and cares—
Add you your soul unto our prayers;
Be you our angel unawares.

Author Unknown

Church Management: March, 1954

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EDITED BY MRS. JOYCE ENGEL†

How to Do

JOYCE ENGEL

THE magazine minded public today has demanded, and is getting more and more "How to Do" articles. For years Church Management readers have regularly received helps on "How to—" usher, build a church, etc. or "How to be—" a more successful Christian, a better church leader, etc.

Now a pertinent "How to Do" question faces our pastors' wives. It is an old one garbed in modern phraseology—"How to Do" community work, and "How Much of It" is wise?

To answer this question, I sent letters of inquiry to parsonage personnel in various situations and locations.

A letter to a big city, big church parsonage brought an answer to this query as follows. "If I take care of my home, my children and church societies, I have no time left to do community work." Another person, whose geographical location and size of church is similar to the above, answered in these words. "Of course, I don't have much time but it is long past since women were not expected to help with civic affairs directed toward community betterment. If I expect other women to do all the work, then I'm like the church member who drops a coin in the plate on Sunday but is never seen or heard from when a canvass or a church drive needs workers."

Small town, small church letter writers answered in almost identical phrases, both pro and con. So did the rural parsonage wives respond as well as the urban (contraction of rural and urban) parsonage wives.

Obviously another approach was needed to ascertain "How to Do" community work. So my next letters asked "What community work do you do, why

and how much?" Answers to these letters also varied. There was the curt reply, "I do no community work. My church is my community." But there were others listing activities in which pastors' wives engaged.

There is some truth in the statement, "My church is my community," but perhaps not all of the truth. We, as citizens, expect such benefits as good schools, fire and police protections, hospitals, and even financial help for the underprivileged or crippled children or victims of disasters such as floods, epidemics, polio, etc. In return, shall we complacently fold our hands and say, "I'm praying," and then refuse to offer those same hands to help our fellowman, our community? If we are to be the light of the world and the salt of the earth we must let it be seen and felt in civic life as well as in church circles.

The church is to be an integrating force and certainly there is a place for pastors' wives' work. We have a contribution to make to the entire life of our city and we should not try to avoid either opportunity or responsibility in this regard.

Such responsibilities include serving on a jury when called, on school boards, hospital and park boards. In addition to these civic duties there are civic privileges. Listed under the latter are the following opportunities—Parent Teacher Associations, Boy and Girl Scout groups, 4-H work and Cub Scout Den Mothers. You can offer to do volunteer hospital work and in small towns, library volunteer service. Committees planning Red Cross, Welfare, Cancer and Polio drives need Christian women to serve. Parsonage wives can give Christian moral support to such causes as well as a help-

†Bishop, Texas

ing hand. No one is more vitally interested in the health and welfare of the people of the community than the minister and church people.

In the "urban fringe" (area around our big cities where country and city meet) schools are generally inadequate. There are larger numbers of children calling for helpful leadership and Christian guidance. This can be given via the church, the above mentioned PTA work, Girl and Boy Scouts' groups, or by leading on a guided recreational program for the community and Youth Center. A Christian kindergarten conducted five days a week is a fine example of community work being done by several pastors' wives.

The cultural life of a community is often a barometer of the strength of the church in this location. Church people make up the roster of our study and music clubs. Much misinterpretation, by club members, of religious books and music can be avoided if there is an authority on the subject among their own number. The pastor's wife can render many services in this regard. She can also encourage community and church choir concerts, thus adding to the cultural betterment of her city. Raising the level of hearer's music appreciation is definitely an addition to the cultural life of the pastors' wives' fellow townsmen, and therefore can be classified as "community work."

The time and talents of the individual pastor's wife will be the determining factor of the "what" and "how much" civic work. A word of caution, however, to the over zealous type of worker. Limiting your activities does not decrease your prestige and that of your church, but rather increases it inasmuch as you give a good example of "one job well done" rather than "a dozen jobs half done."

The wise minister's wife chooses one cultural type of club (music, history or literature study or garden growth) to begin her list of community activities. She may add one type of youth work such as Kindergarten, PTA, Scout, etc. and occasionally work of a larger scope such as a Polio Drive. She accepts civic duty (Jury, school and library boards) whenever offered. If she has time left over after taking care of home, children and church, she may want to do volunteer hospital work and the like.

"How much community work do you do, why, and how much?"

Each pastor's wife must select her own field of work, remembering to ask herself, "Where do I start? Where does civic duty begin and end? When does duty become privilege?" and finally, "Has civic privilege become a burden?" When this happens you will want to take inventory of the minutes left for God and his shepherding work.

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Glory, Awe and Decay

CLARK A. RIDPATH*

ON one of those overcast and rather cool days when a perpetual drizzle of rain not only dampens the physical self, but also sobers the spirit, and presses the soul, I passed the afternoon rambling about Westminster Abbey. There was something congenial about the mournful, monastic structure and the gloominess of the day; both lent themselves well to pensive meditation.

From the inner courtyard, I entered the towering west front of the Abbey, proceeded through a low, vaulted passageway reflective of former ages, and presently emerged into the interior, into an immense hall known as the Nave. Instinctively I hesitated, and stood momentarily near the passageway as the magnitude of this ancient English cathedral broke fully upon my mind. My eyes gazed at the massive walls, gray, discolored from dampness, and crumbling with age; the magnificent stained-glass windows, huge, impressive, dispersing the meager rays of light to illumine the dim and mysterious sanctuary; the vaulted ceiling, tremendous in height and adding spaciousness to the vast edifice; and lastly, the clustered columns which sustain the lofty roof, gigantic in dimensions, and continuous down the length of the Nave. Here, I thought, was man shrunk to insignificance by his own handiwork.

As I glanced about the Nave, my eyes passed in wonder from statue to statue, from monument to monument, all of which contributed to reduce my thoughts to solemn contemplation, and prepare the mind for a profound awe. I stepped cautiously and softly about, fearful that I might disrupt the hallowed silence of the tomb.

Walking slowly down the nave, I was attracted by the inscriptions of the tombstones which formed the pavement beneath my feet. Some I could decipher, others I could not; all being nearly worn away by the footsteps of many generations. A near sacrilegious feeling seized me as I awakened to the thought of treading upon the sacred remains of these deceased persons. But consolation of a sort came to me in the rapid realization that I was unable to walk else-

where. The entire floor was inlaid with distinguished bones. The latest addition to the floorage was the newly-cut stone over the grave of Ernest Bevin, high English statesman, who died only a few years ago. Around me, beneath the surface of the stone, lay the grave of England's unknown warrior; of Neville Chamberlain, Prime Minister, 1937-40; of Ben Jonson, poet and playwright of the Elizabethan era; of Sir Isaac Newton, philosopher and mathematician; of Charles Darwin, biologist; and a countless multitude of others.

So busy had I become focusing my gaze downward that I nearly overlooked the tombs and memorials along the walls. Here were more sepulchers, side by side, one upon another, almost mockingly arranged, containing dukes, lords, statesmen, warriors, royal ladies, divines, artists, scientists, and all who, as Englishmen or women, had gained prominence in the world in which he or she lived.

Most of the tombstones bore inscriptions recording nothing more than that the buried person was born upon one day, and died upon another. Some were more elaborate; some were in Greek, or Latin, understandable perhaps to only a few among the passing throng.

Congregated Bones of the Great

Everywhere about me was death, however. I sensed the feeling of being surrounded by the congregated bones of great men, who once had filled history with their deeds and renown.

"It almost provokes a smile at the vanity of human ambition," said Washington Irving once, "to see how they are crowded together and jostled in the dust; what parsimony is observed in doling out a scanty nook, a gloomy corner, a little portion of earth, to those, whom, when alive, kingdoms could not satisfy; and how many shapes, and forms, and artifices are devised to catch the casual notice of the passenger, and save from forgetfulness, for a few short years, a name which once aspired to occupy ages of the world's thought and admiration." As I recalled this sentence from the pen of this early American writer, I could begin to comprehend from that which was about me the ap-

proximate truthfulness and wisdom of it.

Christ's admonition, apparently unheeded by these monarchial personages of the past, would have been, it seemed to me, an opportune remark.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

I restrained any audible comment. No one was there to hear.

Leaving the nave, I progressed to other distant parts of the Abbey, examining inscriptions, studying effigies, and bestowing reality upon personalities who were to my mind, prior to this day, only mythical figures of history. My imagination created another world. I visioned Elizabeth I upon her majestic throne, I winced at the gruesome beheading of Mary, Queen of Scots, I strode proudly beside David Livingstone in Africa. James I, Charles II, Oliver Cromwell, Henry VII, and William and Mary, conjointly with the pomp and pageantry of their reigns, occupied my mind's eye. To describe the bounds achieved by a fanciful imagination on this day is difficult.

However, all this reverie suddenly provoked a thought which shocked me to consciousness. I became aware, as I looked about at the graves, that what once had been activity was now inactivity; that what previously had been world-shaking to these entombed corpses was now largely world-forgotten. Such rationalization stunned me.

I now had completely toured the cathedral, had examined thoroughly a famous spectacle of the world;—I was appreciative of this opportunity, to be sure,—but I was neither elated nor proud. Strange as it may be, I was a bit depressed. I had awakened to find myself inwardly in turmoil. I sought to explain this feeling in an effort to be relieved of it. But all endeavor seemed in vain until my eyes fell upon an inscription close by.

"Death, the end of life; death, the thaw of all our vanity."

"The thaw of all our vanity." This

*Son of Ben Morris Ridpath, pastor of Trinity Methodist Church, Kansas City, Missouri.

was it! In all this sad dreariness, everything was evidence of the vanity of human effort. Here I was, having entered from a world of today into a world of yesterday, into a world that had been, and had perished. My troubled mind mused over this idea.

Oftimes while wandering about in the gloomy vaults and silent aisles, I had heard the murmur of the multitude outside, the surge of active life hurrying along, or the drone of aircraft overhead. Those people outside this burial-place of kings, were they conscious of the message within these walls? The very silence, it appeared to me, was screaming to be heard, but was descending upon deaf ears. Could not those people see the cathedral as an excellent example of the equality of the grave, which brings the oppressor down to the level of the oppressed, the rich to the level of the poor, the energetic to the level of the idle, and mixes the dust of the bitterest enemies together?

Mixture of Glory and Decay

I prepared to leave the Abbey, but an afterthought commanded me to remain. I must reconcile within myself the strange mixture of glory and decay, of tombs and trophies, of ambition and oblivion. This was a problem commensurate to life, a problem of life itself.

For an inexplicable reason, I sought refuge from this confusion in the Poet's Corner, which was situated in the south transept, or cross aisle, of the Abbey. I had passed this spot several hours before, and had observed that this corner possessed an apparent warmth among cold, life among death; the justification for which eluded me momentarily. I had observed, also, that the visitors to the Abbey remained longer before the memorials to the literary men than before the graves and sculptured monuments of the others. Perhaps my relief would emanate from the stillness and obscurity of this corner.

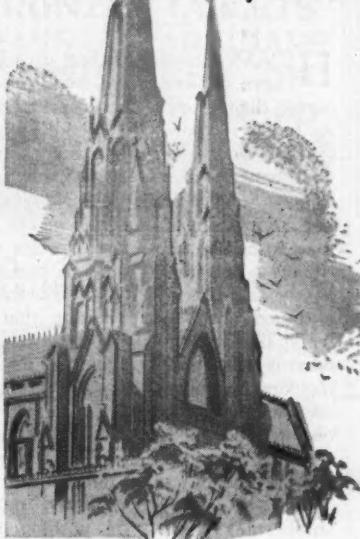
The Poet's Corner, the burial and memorial place of most of England's great writers from Chaucer to Robert Browning, was not a richly ornate portion of the Abbey; but a rather simple one, mainly, I suppose, because the lives of literary men are rather simple. They sacrifice the enjoyments of life to pursue an eternal quest for truth. Perhaps those who spend their lives searching for eternal values live eternally, I thought.

Poets endear themselves to posterity not through empty names and sounding battles in history, as so many interred in the Abbey have done; but through treasures of language, gems of wisdom, and golden thoughts. A kindred feeling exists between author and reader regardless of the span of time between them. A visitor does not find this

(Turn to page 50)

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

HUMAN beings including preachers have an interesting way of comparing themselves to the lower animals. As far as is known this is not reciprocated. If our feathered and furry friends were capable of knowing of this practice they might protest. Doubtless when our comparison of ourselves or our fellows to certain sub-human species represents a disparaging view of personality we should avoid it. But who hasn't observed of an acquaintance that he works like a horse, puts on the dog, or what is even more humiliating—made a monkey out of us? I have heard an adolescent warn another not to "go ape on me." In moments of honest self-scrutiny more than one has confessed that he made an ass of himself, and not always because he exhibited mulish stubbornness. There is nothing new about such comparisons. A fourteenth century teacher of homiletics likened the preacher to an eagle, a raven, a dog (his scriptural warrant for using the canine figure was Isaiah 56:10—"There are dumb dogs not able to bark!"). His most surprising symbol of the preacher was the rooster. As a teenager of my household might say, this is one for the bird book. No, he chose the rooster not because preachers display cockiness or crow with the slightest stimulus. This mediaeval head of the Order of Preachers whose name was Humbert of Romans observed that the Christian preacher is like the cock "whose song announces the dawn: 'who gave the cock understanding?' (Job 38:36). The gloss explains that the preacher, in the midst of the darkness of the present life, awaits the coming of the light which will rise upon the world, and announces the light by his words, just as the cock announces the day by his song." (*Treatise on Preaching*, by Humbert of Romans. Newman Press, 1951.) His exegesis would seem fantastic to present-day New Testament scholars, but his figure of speech is suggestive. He intended it to be complimentary.

Certainly in the season of Lent and at Easter we do announce the dawn of God's eternal day by which the shadows of sin and death are banished. Among the key-words of the Gospel are light and life, with their companions hope and salvation. "The Dayspring from on high hath visited us," we sang at Christ's nativity. "He hath given light to lighten the Gentiles." Throughout the weeks commemorating His last pil-

grimage, the darkness deepens but as we keep close to this Man of Sorrows and of Joy we know that he is indeed the Light of the world, and that the darkness has never put out that marvellous light. "If we walk in the light as he is in the light we have" more than we can ask or dream.

THEN COMES EASTER!

Then comes Easter! True, the Christian celebrates Easter fifty-two times a year: every Sunday is the Day of the Lord. You recall the familiar story told of Dr. R. W. Dale, famous British preacher of last century. When a visitor to his church one November morning heard the hymn, "Christ is risen: Hallelujah!" he expressed his surprise to the preacher. "I want my people to know the glorious fact that Christ is alive and to rejoice over it, and Sunday is the day on which he rose," explained Dr. Dale. But Easter Day superlatively is the occasion to proclaim this radiant truth of our faith. "At the first signs of dawn on the first day of the week, they went to the tomb" (Luke 24:1 as translated by J. B. Phillips) prepared for a funeral and confronted by a resurrection. God raised Jesus Christ from the dead, and as one after another the lights of human wisdom fail, Christ stands out (as a rebel-prophet of the Roman Church Father Tyrrell said) luminous against the prevailing light.

This victory of God in our Risen Lord we proclaim. Easter is not a festival of immortality but the anniversary of God's mighty act whereby Christ came victor. Christian thinkers are right when they assert that the immortality of the soul—if by it is meant a kind of immortal soul-substance in every man—is not a Christian doctrine. Although the Bible speaks of immortality its chief concern is not the continuity of individual organisms, but of the personal relationship between God and men. Biblical basis for belief in immortality is more than confidence in the everlasting quality of the human soul; its foundation is that "life in God, and especially in the risen Christ, cannot cease." (If you would follow this thought under the guidance of a great theologian look at P. T. Forsyth's *This Life and the Next*). "We look at it like this," writes Paul in 2 Corinthians 5: 14 and following verses, "if one died for all men then, in a sense they all died, and his purpose-in-dying for them is that their lives now should be no longer lived for themselves but for him who died and rose again for them. . . . For if a man is in Christ he

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becomes a new person altogether—the past is finished and gone, everything has become fresh and new. All this is God's doing, for he has reconciled us to himself through Jesus Christ; and he has made us agents of his reconciliation." What about a sermon on "Life Begins at Easter?"

POST-EASTER PREACHING

In last month's issue we discussed Lenten and Easter preaching. Under "Sermon Seeds" one or two other ideas for Easter sermons will be offered, as Easter is still about a month distant. Already we may be casting our minds forward to the post-Easter Sundays. This year April 25th is the first Sunday after Easter, and its designation by our more liturgically minded brethren as "Low Sunday" has impressed us as apt: attendance commonly ebbs after the apex of the Christian year has been reached. Have you preached on the sequel to the first Easter, so dramatically reported in John's Gospel, chapter 20, verses 19 through 29? Here is a superb field to work over for an expository sermon. Expository preaching, like the classics, is praised by many; some assume that a recovery of it would solve all questions raised by criticism of much current pulpit work. Agreed that it is one of the most effective as it is one of the most exacting types of preaching. Its virtues do not make other kinds of sermons obsolete or necessarily superficial. Nevertheless one convincing argument for expository preaching was advanced by the late Principal John Oman of Westminster College, Cambridge, England. He too used the figure of our barnyard creatures, although in a different sense than his mediaeval predecessor: "Until you select preachers like poultry on the principle of laying all the year round you can hardly expect them to produce out of their own inward experience a perpetual stream of sermons with the germ of life in them." Therefore, he counseled, expound passages of scripture, and transmit the insights born of the experience of others who were manifestly God's agents and instruments. We would agree too, that exposition of the scriptures would be a welcome novelty in many pulpits. But let no one assume that biblical exposition will of itself prevent what is known as "laying an egg" which does not hatch!

To proceed with a sermon for the Sunday following Easter, let your imagination play on persons and events of "the evening of that day, the first day of the week" when the disciples met behind closed doors "for fear." Of course, the man who has an evening preaching service on Easter Day has an advantage. The Gospel narrative synchronizes with Easter Sunday evening perfectly. But for others, the passage is timely also. I

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David A. MacLennan

preached on the passage, and borrowed a novel's title to announce it:

EXILE'S RETURN

Text: "Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. . . . Eight days later (Just over a week) the disciples were again in the house, and Thomas was with them. The doors were shut (again), but Jesus came and stood among them, and said, 'Peace be with you.' —John 20: 24, 26.

Introduction. "Thomas, . . . was not with them when Jesus came." He should have been. It was the evening of the first Christian Sunday, the day that changed the face of the world. His friends must have told him of the meeting in the Chapel of the Presence we know as the Upper Room. He must have known of the tremendous event of that wonderful morning. But "Thomas was not with them when Jesus came." He had exiled himself from the homeland of faith. By his own edict he had excommunicated his spirit from the fellowship. Why did he do it? He was no deserter, no timid rabbit. "Let us also go with him that we may die with him," he had said when his Lord resolved to risk his life on an errand of mercy. Was it because now, after the black tragedy of the Friday he was Despairing Thomas as even more than Doubting Thomas? Was it because of his temperament? When his comrades tried repeatedly to reassure him that his beloved chief had visited them after his death he was incredulous, perhaps sullen. "You don't catch me believing in ghosts."

Where was he? Doing something useful, probably. But Thomas, you should have been in the Upper Room. You needed that fellowship and the others needed you.

I. Modern Thomas—living with frustration, bitter disappointment; disillu-

sioned by events, personal and global; lonely, anxious,—needs the Upper Room. Worship week by week is no luxury but an imperative necessity. In our Upper Room we need to meet with him and with his friends.

II. What may we find? What Thomas found when he did return from his exile: the living Lord Jesus Christ. In such contact power is released, power for cleansing, for renewal, for problem solving, for living the life that is life indeed. If you see Thomas this week, tell him what he missed. Tell him what he is missing when he forsakes the rendezvous with God.

(You may prefer to make the two main divisions I. The Exile. II. Exile's Return.)

Conclusion. For the returning exile, Christ's crowning beatitude is reserved: "Blessed are those who have not seen me and yet believe." (John 20:29). "Happy are the men who have never seen me and yet believe." Faith is not sight, but insight. We mature, become adequate for every testing as we endure seeing him who is invisible. Would you know that God is, that he is love and your Savior and guide? Keep your appointment with the fellowship. He is known where two or three, or two or three hundred or thousand meet together in his name, in his spirit. He is known by all who worship him and by all who go forth from worship to serve in his spirit and in his cause. An ancient legend tells of Thomas going with Bartholomew to India in fulfillment of the great commission and there baptizing into the faith the three wise men who came to Bethlehem years before. Whatever Thomas' subsequent life became it would be one of usefulness and meaning. Contact with the risen Lord was all he needed to inspire and equip him. It is all you and I need. "Whom having not seen, you love: in whom, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory."

O strangely art thou with us, Lord,
Neither in height nor depth to seek;
In nearness shall thy voice be heard;
Spirit to spirit thou dost speak.

• • •

SERMON SEEDS

1. *The Easter Key.* Text: 2 Timothy 2:8—"Remember Jesus Christ, risen from the dead."

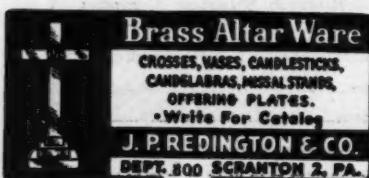
The key to all our love and hope,
All our joy and kindness,
All our forgiveness and faith
Was found 1900 years ago
On the top of a lonely hill.

But it would not have been found on that hill if what happened there had been the end of Jesus. But as Peter de-



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clared, "This Jesus God raised up, and of that we are all witnesses." (Acts 2:32) Christianity's tremendous claim is that the action of God in raising Jesus Christ from the dead is the master key which opens the doors shut and locked by evil and death. Take this key, says the Spirit speaking through the Church and to the churches. You will find it opening doors into fulness of life, into love, hope, victory.

(a) The Resurrection fact opens the door marked "Life's Meaning." Sentimentally we sing "ah, sweet mystery of life!" But life's mystery can be anything but sweet; it can be bitter with disillusionment, unpalatable and revolting. God in Christ, God who disclosed "his own purpose . . . now has manifested (this purpose, this meaning) through the appearing of our Savior Jesus Christ, who abolished death and brought life and immortality to light" (2 Timothy 2: 9, 10). The Risen Christ is the meaning of life. Holy, righteous love is operating here, and as we respond to this love we see that life is no blot or blank for us, but that it means intensely and it means good. We find a pattern in existence, make sense of it, are convinced that "all things are working together" according to his plan. Our little lives with their tragedy and gains are his concern, and we matter to him more than wheeling systems. Not stars but souls are his most valued possessions. As we love him who first loved us and demonstrated his love by the life, death and resurrection of his Son Jesus, and as we love our neighbor with something of his love, life ceases to be enigma and becomes eternally significant.

(b) The Risen Lord conquered evil. The powers of darkness, the demonic forces in the world and in us, were vanquished. His first followers clairaud that this Galilean carpenter and teacher was Lord over all things, forever. Absurd, incredible claim! Yet they went out in the power of the resurrection to substantiate that claim. Their exploits from the first Christian century to this can be explained on no other basis than that of their complete confidence that Christ had risen from the dead, had defeated the militant, organized powers of evil, and had commissioned them to take every man, every community, every nation captive for him. When you despair concerning the world of 1954, "remember Jesus Christ, risen," who must reign until all the kingdoms of this world become his empire of love. The Easter Key unlocks the prison-house where evil thrusts its victims.

(c) The Easter key opens the door of the tomb. Christ broke through the most impregnable fortress which awaits the human personality, that of death. He not only broke through on the resurrection morning, he abolished death

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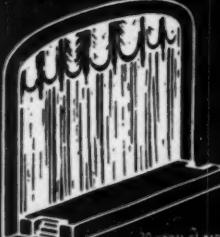
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completely, "and has now, through the Gospel, opened to us men the shining possibilities of the life that is eternal" (Phillips paraphrase of 2 Timothy 1:10). The Key unlocks the door through which so many are afraid to pass, at which so many contemporaries are even afraid to look. Those who are "in Christ" through loving trust and membership in his body, the redemptive community of Christ, shall know. "The saying is sure: If we have died with him, we shall also live with him; if we endure, we shall also reign with him." "I have the keys," John heard the glorified Redeemer of the apocalypse say. He is the key. The Risen Master is the Master Key. "Fear not. Because I live, ye shall live also. Behold I was dead and am alive again. I have the keys of death and hell."

Easter means only an interlude in the world's miserere, a breathing space in the mad rush of fearsome days, a wistful hope of broken hearts—unless you have the Key, unless you let him who is himself the key open the gates of new life for you. "See the Christ stand!"

• • •

2. The Easter Sequel

Earlier we found in the 20th chapter of John's Gospel suggestion for a sermon on "Exile's Return." Another sermon from the same chapter asks to be preached. This time the text is verses 19-21. You reconstruct the scene. The disciples meeting behind closed doors, afraid . . . then the miracle of the Presence: "Jesus came and stood among them and said to them, 'Peace be with you.'" Luke tells us the disciples were terrified. Was this a radically different appearance of the Risen Lord than the others on that greatest of all days? "When he had said this," as if to reassure them beyond any doubt or qualm, "he showed them his hands and side." That did it; this was their dear Lord, the Jesus of the scars: "then the disciples were glad when they saw the Lord." Again he repeated his greeting: "Peace be with you." It was a customary salutation of the East. But a great soul charges a conventional word with new meaning and power. Peace had been almost his last word before he went to the agony of the garden, the trial, the crucifixion. Now he gives them his peace. He fulfills his earlier promise. This is the peace of mind and soul which men need. It is not the peace of passivity, of psychological autosuggestion, of soporifics and sedatives, verbal or otherwise. Then immediately he issues his directive: "As the Father has sent me, even so I send you." It recalls the great commission which is the warrant for all the missionary, evangelistic activity of the Church across the cen-

teries. It is the only invariable element in all the resurrection narratives. This commission has never been revoked.

Could you not expound this scripture so that men would know that Christ's peace is available, adequate, and to be found not in rest from labor but in rest in toil for his cause? Once I used this passage in a sermon on the first Sunday after Easter when I presented an appeal for a new forward movement in the church. I recalled an old preacher's division of Paul's exclamation when faced with adversities which would have defeated lesser men: "None of these things move me." "Brethren," said the preacher, "I will divide my sermon under three heads. First, some things should move us. Secondly, some things should not move us. Thirdly, we should move some things." Christ's victory and his marching orders should move us. The apathy, resistance of people to causes needing assistance should not move us. We should move the weight of responsibility which is ours as Christ's people by getting under it ourselves. If you have not used it, the illustration used by Dr. Leslie D. Weatherhead during World War II may be useful. It is indicated when you anticipate the rationalization good people still make when they oppose expenditure of money and time on "foreign" missions. In Hyde Park, London, a listener tried to heckle a Christian preacher by shouting: "Christianity has been in the world for 2000 years and look at the state of the world!" Back came the retort: "Yes, and water has been in the world for two billion years, and look at the state of your face!" It points to one part of the answer. Dreadful conditions still prevailing these nineteen hundred years after Christ's advent and resurrection argue for the necessity of a far more dynamic and universal Christian campaign rather than for the futility of it.

After a message of this character, it is not difficult to pray: "Eternal God, whose Son liveth to redeem and lead thy children, grant us grace not only to worship him as our Risen Savior, but to obey him as our divine Lord and Leader. Teach us that until we know the sacrifices for thy Kingdom we cannot know the peace of Christ which passes understanding. Go with us as we go upon thy business, in Jesus Christ thy Son our Lord."

PARSON'S BOOK OF THE MONTH

Accuracy should change that second word in the title to the plural. Here are three books worth examining carefully. If you must watch that "impossible possibility"—the family budget—as closely as most of us you may select one or possibly two of these books. All have the

same objective: to provide illustrations that really illustrate facets of the many-sided truth of our faith. In the order of their appearance, as theatre programs say of actors, the books are *A Treasury of Sermon Illustrations*, edited by Charles L. Wallis, Abingdon-Cokesbury Press, 1950, pp. 319. \$3.50; *Treasury of the Christian World*, compiled and edited by A. Gordon Nasby, Harper & Brothers, 1953, pp. 397. \$4.95; and *A Reader's Notebook*, compiled by Gerald Kennedy, Harper & Brothers, 1953, pp. 340. \$3.95. All three are approximately of the same length, although Dr. Wallis' collection has by far the greatest number of single quotations and stories, 2444! Dr. Nasby is a close second in number, and his are generally longer, 1041. Bishop Kennedy offers 1226. Of course no sensible bookman weighs the merits of a volume by its weight or the number of useable paragraphs in it. Denominational affiliation of the compilers does not signify much; it is merely interesting to note that one is a Baptist, one is a Lutheran and the other a Methodist. Homiletics teachers traditionally warn against using "canned illustrations," and one of my colleagues, a layman who teaches speech at Yale, is vehement in his dislike of what he calls "preacher stories"—too tailor-made, too trite, too incredible! I myself have an allergy to all such, as I observe Bishop Kennedy has himself. The first of this trio contains more of the familiar as far as I am concerned, although it is good to have such a book to verify one's references. Dr. Nasby's collection is unique in that all are gleaned from two famous Protestant publications long familiar to British ministers, *Christian World Pulpit* and *Christian World*. These sources predispose me to give the book warm commendation. Bishop Kennedy who is himself a master of the art of fresh and relevant sermon illustration and whom we anticipate as one of the most stimulating of Lyman Beecher lecturers on preaching next month, browses in literary pastures not exclusively religious. It is easy to believe that he has read early and late every day since he learned to read, and that in recent years he has been blessed with the aid which only competent secretarial help can provide. One striking omission from Bishop Kennedy's otherwise excellent anthology relates to what the fathers called the work of Christ. Of course there is much explicit and implicit reference to our Lord, but I looked in vain for any reference to the Cross or indeed to Jesus. But any reader will find much in Kennedy which can be singularly illuminating in presenting the Good News. Both the Wallis and the Nasby compilations devote much space to Christ, his person and work. Doubtless Bishop Kennedy would remind me that his anthology was intended for others beside the harassed

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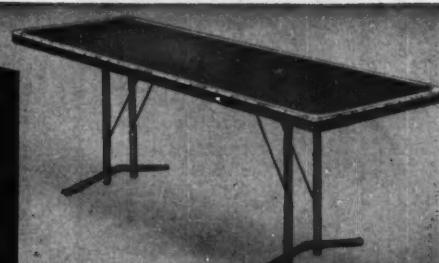
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parson looking for a window to insert in a hastily built sermonic house.

All three books are adequately equipped with indexes, cross-references, author's names, etc. When your own memory or files forsake you, and your own illustrations seem flat, then take up one of these books! Now and again, reading what another has said on a particular theme may even prove a devotional aid.

• • •

world. The evidence for the Resurrection is not so much what we read in the Gospels, as what we find in the rest of the New Testament—the new life of the disciples. They are a new group. When it came to the Cross, his Cross, they ran away. A few weeks later we find them rejoicing to be beaten, imprisoned, and put to death.”—T. R. Glover, *The Jesus of History*.

What is the task of the Church? The late S. Parkes Cadman of Brooklyn was once asked this question. He answered: “To make God real, to give righteousness its proper setting, to confront men with the living Christ.” You could do worse than to make those three points the main headings of an address on the question. Worship, Christian social action, and evangelism remain our major concerns.

JEST FOR THE PARSON

A herring and a whale were inseparable companions. But one day the herring came swimming along by himself. When asked what had happened to the whale, he replied: “Am I my blubber's kipper?” If that pun purloined from *The Chaplain* in its February issue seems too frivolous for the department of homiletics, ponder the dictum of a servant, Sir John Baillie a professor of moral philosophy: “Laughter and joy will hold people together much better and much longer than logic and argument.” Selah.

Glory, Awe and Decay

(From page 43)

companionship among the kings and queens, soldiers and statesmen, who are buried in this tomb of tombs. Realms and battles fade, but literary works of art linger forever.

I sat for a moment viewing the whole picture of the Poet's Corner. As I did, a soothing, ineffable sense of assurance overwhelmed me. Enlightened by this remote corner of this empire of death, I quickened to a re-discovery of life and its purpose. I was ashamed to think that for even one minute I had allowed myself to be misled by this pile of remains. True, here was physical death, but was it not but a door to a larger realm, a broader existence? The poets knew this; they had revealed it in their poetry. How nearly had I almost failed to profit from their keen wisdom! The entire complexion of the Abbey changed for me. My inner being sensed deliverance from a heavy burden.

I glanced again upon the monuments in the corner. Here were poetical minds who had struggled to penetrate oblivion; here were men who had succeeded in revealing man's immortality; here were men who had believed fervently in a world of tomorrow. They had not

NOTABLE QUOTES

“What sort of people does God intend men to be? To this question Christ gave an explicit answer which, if considered seriously, is a real shock to the mind. He gave a complete reversal of conventional values and ambitions, though many people miss this undoubted fact because of the poetic form and archaic language of what are now called the ‘Beatitudes’

Most people think:

Happy are the pushers: for they get on in the world.

Happy are the hard-boiled: for they never let life hurt them.

Happy are they who complain: for they their own way in the end.

Happy are the blasé: for they never worry over their sins.

Happy are the slave-drivers: for they get results.

Happy are the knowledgeable men of the world: for they know their way around.

Happy are the trouble-makers: for people have to take notice of them.

JESUS CHRIST SAID:

Happy are those who realize their spiritual poverty: they have already entered the kingdom of Reality.

Happy are those who bear their share of the world's pain: in the long run they will know more happiness than those who avoid it.

Happy are those who accept life and their own limitations: they will find more in life than anybody.

Happy are those who long to be truly good: they will fully realize their ambition.

Happy are those who are ready to make allowances and to forgive: they will know the love of God.

Happy are those who are real in their thoughts and feelings: in the end they will see the ultimate Reality, God.

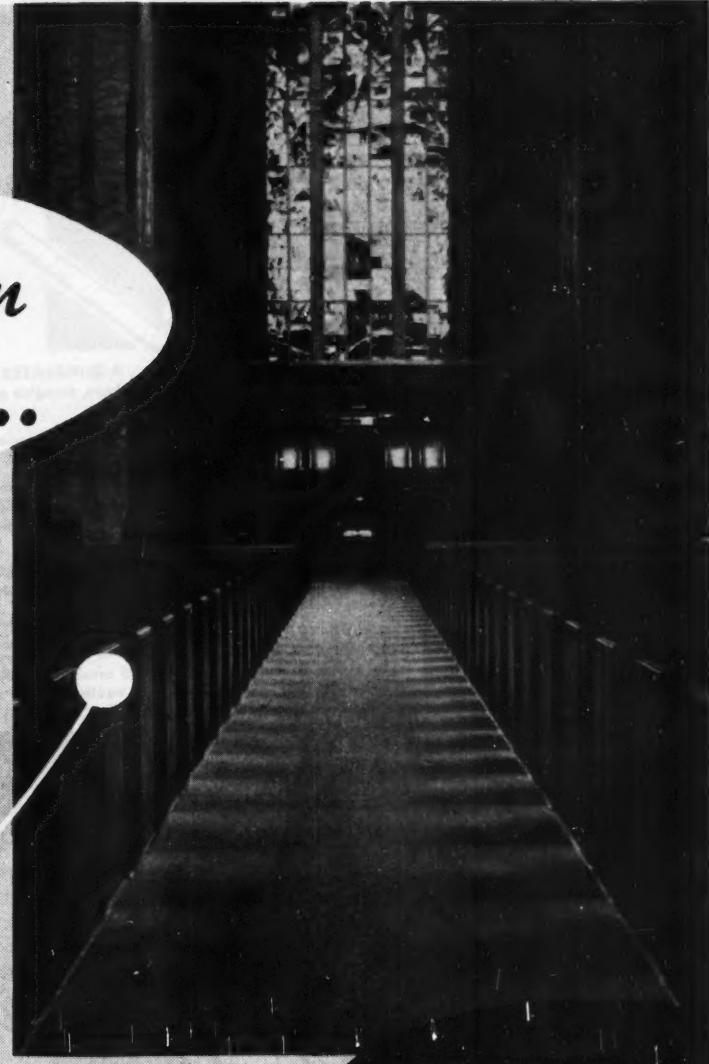
Happy are those who help others to live together: they will be known to be doing God's work.”—J. B. Phillips, *Your God is Too Small*, Macmillan Co., 1953.

• • •

“Something happened, so tremendous and vital, that it changed not only the character of the movement and the men—but with them the whole history of the

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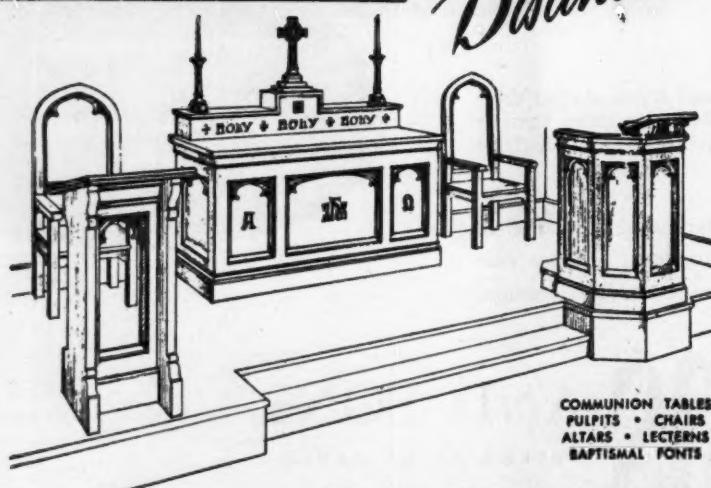


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worshiped materialism in a world of today, for they knew well that their treasure lay in a future world. Here were men who saw beyond their kinsmen's frivolous greed for earthy things, here were men who had attempted to thwart the exact impression to which I had succumbed by looking at a congregation of death.

The confidence I had possessed when I entered the Abbey returned; and an enthusiastic ambition fired my soul. It was surprising, as I gazed upon the individual memorials, how that particular poet's words would pour from memory. I wanted to shout them out for even the dead to hear.

I paused now before the bust of Henry W. Longfellow, the only American poet commemorated in the Abbey, not buried there, just remembered by the hearts of Englishmen. As I looked upon that bearded face, warm though chipped from cold marble, the beginning stanzas of his beloved poem, "A Psalm of Life," flowed forth effervescently.

Tell me not, in mournful numbers,
Life is but an empty dream—
For the soul is dead that slumbers
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

"To act that each tomorrow find us farther than today." The words rang repetitiously in my ears. As I departed the Abbey, from the quiet of nonexistence into the noise of existence, I inhaled deeply, and crossed the threshold into the crisp evening air.

Yes, each tomorrow must find us, and will find us, farther than today. Vanity? All cannot be vanity!

Eagerly I awaited the rising sun, and the challenge of a new day!

**THERE SHALL ALWAYS BE
THE CHURCH**

There shall always be the Church and the World,
And the heart of man
Shivering and fluttering between them
choosing and chosen,
Valiant, ignoble, dark, and full of light
Swinging between hell gate and heaven
gate
And the gates of hell shall not prevail

T. S. Eliot

PERSONNEL COUNSELING OPENS NEW VISTAS

Scientific Tests Reveal God's Will

ERLE HOWELL*

At Seattle's University Congregational Church, persons confused by the perplexities of life, are being guided into the will of God by personal counseling based upon standard tests.

According to Clinton E. Ostrander, minister of the church, the plan is based upon the premise that, to counsel wisely, it is necessary for the minister to know the talents, skills, interests, and aptitudes, as well as mental and emotional equipment with which one has been divinely endowed. "We think it reasonable to assume," said the pastor, "that it is God's will that a person should follow that course in life which will utilize his talents to the best advantage."

During the seven years in which faith and science have been combined to aid persons to find their places in life, many have discovered, in useful service, satisfactions beyond their dreams.

"Among those aided by the program," said the minister, "was a young man of 26 who was delayed in his educational progress by the war. He was ambitious but confused as to how to make best use of available educational opportunities. His score in aptitude tests gave him courage and confidence. After interviews he decided upon a profession, registered in the university, and made good."

"Losing a job upon which she had depended for years, a woman felt she had reached the end of the road. Through our counseling service she discovered the loss of the position was a fortunate experience. She was compelled by it to re-study herself and make an overdue decision in regard to her future. The occupation selected has opened new and brighter vistas."

Experiences such as these bring home the fact that, although church membership does not automatically fit a person for any position to which he may aspire, wise counseling, based upon knowledge of his equipment, can and does enable him to find the place where he can render most satisfactory service to God and society.

*Associate Minister, First Methodist Church, Seattle, Washington.

EDUCATOR'S ROLE

Director of testing at University Congregational Church is Dr. Edwin B. Stevens, professor emeritus of education and guidance and formerly director of the guidance laboratory at the University of Washington. He personally conducts tests for college youth and adults. His associate, in charge of tests for high school folk, is Daniel Lothrop, formerly vice principal at Lincoln High School, Seattle, who developed a testing program for his school.

The ministers, Dr. Ostrander and his associate, John C. Hanchett, are available for interviews as a part of their pastoral duties. Adults tested in the project are members or adherents of the congregation who seek counsel from the ministers because of confidence in their good judgment and Christian philosophy. High school students tested are members of the character school organized on the pattern laid down by Professor Ernest M. Ligon of Union College.

"What is God's will for me?" is often asked by persons seeking guidance in personal, occupational, or family problems. Before attempting to arrive at final decisions regarding the future of any person, the minister refers him to the testing staff to determine the condition of body, mind, or spirit responsible for the problem. Persons planning marriage are required to take the personality tests.

"Results indicate conclusively that 'knowledge of one's self is the beginning of wisdom,'" said Dr. Stevens. "Often troubles disappear when one looks at himself objectively."

Illustrating this point, Stevens said, "There was a senior boy, a slow but accurate student, whose reading, speaking, and other skills, were not only saved but increased by understanding on the part of parents and teachers.

"A husband and wife who were conscious only of the conflicts between them, discovered that personality weakness of each were contributing to their unhappiness. To learn that a change of attitude was possible and that this could save their home came as a pleasant surprise."

(Turn to page 59)

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AGAIN this year ministers are taking advantage of this department to plan pleasant and profitable vacations. As is custom CHURCH MANAGEMENT opened its columns in February to those clergymen wishing to exchange pulpit and house for the vacation season with a satisfactory minister in another part of the country. Several opportunities are already available and hundreds more will be listed through June 1954.

Ministers are invited to make their vacation wishes known by sending information to this department. Keep your items as brief as possible. In addition to the "early bird" listings last month here are a few more vacation possibilities:

Lewistown, Pennsylvania. Evangelical United Brethren. Exchange of pulpit and parsonage with minister of any congenial denomination August 8, 15, 22. One service here. Eight room modern parsonage. Near beautiful mountains of Central Pennsylvania, state parks, Amish country, state capital. 170 miles to Washington, D.C. Three in our family. Prefer West, New England or Canada, but will consider any offer. **Kenneth I. Bower, 125 Logan Street, Lewistown, Pennsylvania.**

Norwich, Connecticut. Congregational. Exchange pulpit and parsonage for 3 to 5 Sundays in July and/or August. 850 members here, one service with \$25 honorarium each Sunday. Modern parsonage has five bedrooms, four bath rooms. Norwich close to historic settings, New York, Hartford, Providence, Boston; 5 to 45 minutes to swimming pool, lakes, Long Island Sound, and Atlantic ocean. Six in our family. Desire location in New Brunswick, Nova Scotia or Upper Quebec. Glad to preach two or three times on Sunday. Size of church immaterial. **Edward W. W. Lewis, 89 Church Street, Norwich, Connecticut.**

Supply. Methodist minister will supply congenial church in June, July or August for use of parsonage and salary equal present earnings for three months, or \$1,000. Retired friend takes over my pulpit for summer. Prefer location near good school where son 19 can take music courses for credit which may be transferred. References. Trial sermon if desired. **Joe Dryfield, 216 Bosworth Street, Philippi, West Virginia.**

Supply. Syracuse, New York, church supply assignment desired by experienced pastor in exchange for parsonage during July. Baptist, Presbyterian or Methodist churches preferable. References. **Harold U. Trinier, 190 St. George Street, Toronto, Ontario, Canada.**

Newport, Kentucky. Presbyterian. Substantial honorarium, modern manse, for one service on Sunday in church of 300, five minutes from downtown Cincinnati, Ohio. Opportunities for seeing National League baseball games, summer opera and other cultural advantages. Near historical points in Blue Grass states, including birthplace of Abraham Lincoln, Old Kentucky Home and Mammoth Cave National park. Exchange with minister of any denomination in U.S. or Canada, preferably in August. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

Cloverdale, California. Methodist. Use of parsonage for preaching four or five Sundays, June 20 to July 18, at small town church of 200 members. 80 miles north of San Francisco on beautiful Redwood highway. Ocean and Redwoods easily visited from here. **S. Milton Jarratt, Box 476, Cloverdale, California.**

Grand Haven, Michigan. Methodist. Exchange about July 13 to August 13 with minister of congenial denomination in New England. This church of 500 members located in choice vacation spot. Have three children. **Carl**

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**B. Strange, First Methodist Church,
Grand Haven, Michigan.**

Niagara Falls, New York. Presbyterian. Manse, garage, and \$125 for one service on five Sundays in August. Church of 650 members at gateway to Canada and south to Finger Lakes. Exchange for manse and similar remuneration with minister in Boston area, Minneapolis, Denver, or Wisconsin lake district. Alan J. Perrine, 825-87th Street, Niagara Falls, New York.

Huntington, West Virginia. Christian. Exchange with minister from far West, preferably California during August. One service here. City of 86,000 in the Mountain State. Center of TV Channel 3. Family of wife and son 10. References. Happy exchange last year. N. V. Blankenship, Vinson Memorial Christian Church, Piedmont Road at Wayne Street, Huntington, West Virginia.

Richmond, Virginia. Baptist. Exchange parsonages, with or without preaching, with minister east of Mississippi, preferably Wisconsin, Michigan, or New England. We have comfortable modern brick home, including air conditioned master bed-room and TV, just outside city. Near University of Richmond, Union Theological Seminary, Williamsburg, and Pocahontas State Park where there is bathing and picnicing. Crozer Theological Seminary graduate, 35, with wife and daughter three. Woodrow W. Hasty, River Road (Baptist) Church, River Road and Ridge Road, Richmond, Virginia.

Supply: Methodist Minister of church of 1,115 members will supply several Sundays in August in vicinity of Evanston, Illinois, or within driving distance of World Council Meeting. Prefer Congregational, Presbyterian, Methodist, American Baptist, or other church in evangelical tradition. Parsonage necessary. Unable to exchange. References. Frank D. Charlton, First Methodist Church, Brownsville, Texas.

Lincoln, Nebraska. Evangelical and Reformed. Exchange or supply any three Sundays in August in New England or Canada. Two sons, 13 and 15. Supplies Central Christian, Brownsville, Texas last summer. Arthur Glenn Crisp, 1314 F. Streets, Lincoln 8, Nebraska.

Supply: Congregational. Will supply church within 150 miles of New Haven, Connecticut June 27-July 18 in exchange for use of parsonage. F. Ervin Hyde, First Congregational Church, 418 Stimson Street, Cadillac, Michigan.

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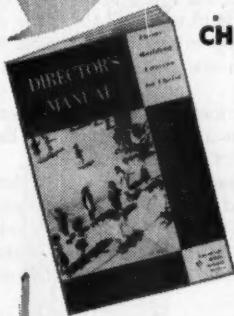
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AN ADDRESS TO NEW MEMBERS . . .

The Right Hand of Fellowship

S. WALTER ROSHAVEN*

It is man's destiny to go through life beset by a gnawing hunger. And this universal hunger is the need to be needed. Each of us longs to be part of a fellowship which is warm, intimate, deeply personal, and from which we are never excluded, whether we realize it or not. It is life's diamond, whether rough-hewn, or many faceted.

For this men will labor valiantly, summon extraordinary courage, and doggedly persist in solving a problem which, on the face of it, seems hopeless.

When we have found it, we are content.

When we do not have it, our loneliness will drive us to every nook and cranny of the universe to discover it. We will search the wisdom of the ages for a clue to the secret of it, and once we come upon it, we will pour all our strength, knowledge and love to unfold the truth of it.

This is to be found in the heart of Christianity.

Jesus called this fellowship the Kingdom of God. Paul said it is the Body of Christ. Both have been vague terms to us. Too often we associate them with the Hereafter . . . or we assign them to some area of metaphysics. These ideas do not become a directing genius in the practical affairs of our lives.

Yet the person who makes an effort to understand the ideas of Paul and Christ will be rewarded. In them he will find the key to discovering and maintaining a warm and personal fellowship.

It is because we do not understand these ideas that we do not recognize them in every day affairs. Yet fellowship is too real and vital a force to be lost in a welter of confusing terms. If we were able to join non-religious meanings of certain ideas to their theological interpretations as given by Jesus and Paul, we would find the most precious secret given to man.

We have named one, already . . . Fellowship . . . being at one with our fellowman. Fellowship implies a unity of purpose with mutual aims and mutual means of achieving them.

*Minister, East View Congregational Church, Shaker Heights, Ohio.

Community is another term. This includes all the people in a specific area . . . the home . . . the church . . . our local government . . . local stores . . . industries . . . and our mutual facilities.

Other shining facets in the diamond of fellowship are . . . the home . . . the neighborhood . . . friendship . . . marriage.

Real fellowship can be achieved through a community based on understanding of the Kingdom of God and the Body of Christ.

We know that mankind cannot bring about the Kingdom of God. It is His gift. Yet since man is God's partner, He expects man to be responsible for man's part of it.

Let's look at communities as we know them. Let's see how they fit into our lives. Perhaps even see why communities grew, then disappeared.

II

We're not so far away from the pioneer days when the family was self-sufficient . . . when it was integrated. The pioneer family made everything it needed and used everything it made. Then it was, in the fullest sense of the word, a unit.

The pioneer families became integrated because their environment compelled them to depend upon each other. Through this interdependence, the pioneer family found a warm, personal fellowship that included every one. It was a crutch upon which the weak and needy and even the strong, could lean and find strength.

The pioneer community came into existence because these family settlements were not strong enough to meet certain threats to their existence. Famine struck. The food had to be rationed. Each family had to keep a vigil for the welfare of his neighbor, for each served as a vital link in community safety, as these were the days of their common menace . . . the redskinned plainsmen. Families were added, link by link, until they forged an invincible chain. Whatever disaster . . . whether it was famine, fire, flood or pestilence struck an individual family, all hands of the community turned out to help.

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The legends we have of their festal gatherings . . . husking bees, Thanksgivings, and just plain social activities, prove that whenever people work together for mutual ends, something is added which is pure gain.

What is gained is a sense of mutual togetherness; a sense of a Presence.

This reacts as pure joy and everyone senses the delight of it in the personalities of each one present. All who have shared in such communal experiences will never be satisfied with anything less.

This kind of community was possible because the Christian way was such an integral part of the people's lives. They had caught, in some measure, the precepts of Jesus and Paul, and fused them to the needs of their primitive existence.

Today, we have not a common foe. Famine does not stare us in the face as each winter approaches. If one family suffers disaster, life for the rest of us can go on. We care-less for them and therefore we are careless about the religious precepts practiced in the simple courtesies of neighborhood living. We have lost the sense of community.

The Presence is gone.

He is with the homeless and the lonely. He will come when they come into our circle of caring.

We have only to look at our Thanksgivings. The joy is gone; it is like any other day; except perhaps we eat more. We would be much more joyful if we ate less and shared more.

The experience of the pioneer families teaches us that all the worthwhile things lie in the relationship of caring; the sense of community, the sense of living in a neighborhood; a fellowship of mutual concern.

When I was a teen-ager, I used to work in the threshing crews. It was hard, hot work. We worked as a team, often till late at night and there was a satisfaction in finishing a job together. There was a communal air to the whole job. We would wash up in the front yard in tubs and sit together around a giant table loaded with food. There was a common goal and a unity in method. This is the real Community in miniature. This essentially is how the Body of Christ functions and that is how we live in the Kingdom of God.

Today, the farmer hires a man with a combine. Two men and a machine can do the work. They eat the meal from a lunchbucket.

We want the new methods; but we don't need to cease caring for our neighbor.

If caring brings community, why not keep on caring?

Just because the *immediate* threats to our existence have ceased and we no longer have to help our neighbors, does not mean our responsibility for their



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welfare ceases. The sense of community can come to us, if we continue to care.

It is in caring we find the presence of Christ. "Where two or three are gathered in my name," said Jesus, "There am I in the midst of them." The "in my name" means with my love for my fellowman.

III

Paul has given us very specific information on the nature of the community. He calls it the Body of Christ. He means by it, the Church. Read I Corinthians 12: 12-27.

Today we call this an organic community. Paul carries this analogy further and gives us a fairly clear idea to how we can proceed in discovering such a community.

Paul says "Speaking the truth in love, we are to grow in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." Ephesians 4:15-16.

When we use this idea of the church as the Body of Christ we can understand how the community functions. From it we can discover how we are to proceed to establish our part of it.

Are we ready?

Let's go!

Let us use modern terms. Instead of ligaments and joints, let us use the organs of the body such as the heart, the nervous system, etc.

1. The heart of the church is caring. Paul names three great Christian virtues; faith, hope and love. The greatest is love. It means caring what happens to each other; it means concern for each other's welfare.

The cost is not in money; the cost is in thoughtfulness and time given. It requires that each person put his personal problems aside and give himself to someone in need. God doesn't make us care. He *pleads* with us to care. Caring touches on our attitude.

2. The nervous system of the Body of Christ is our communication system. How can we help unless we know who is in need? Someone is taken to the hospital, a son is missing, a mother has died, a child is born. Everyone knows; everyone responds, much as the body responds when any part is injured.

How do we communicate?

We usually do it by grapevine. This is hit and miss, not very effective. We do it by a Newsletter. This is good; but it needs to be sent out regularly. The people who make ready such a Newsletter are doing holy work. They are enabling the Body of Christ to function. But best of all is the Telephone Corps. Each person on it calls a few families. In a day all can be informed, and loving hearts can bring sustenance.

3. The blood stream of the Body of

Christ carries sustenance. Members who care make visits to homes and hospitals; send cards to the sick and bereaved; visit them over the phone; greet others warmly; note absences in services and social gatherings. The church through its gathering makes possible the interchange of ideas and the expressions of concern.

4. The whole body must be served. This means we must include everyone in need. We cannot exclude anyone. Everyone in need commands our love. It is so easy to exclude because of race or culture. Thus we include, not only the local church, but the whole world.

The church for that reason has been worldwide. We are easily led to believe that we need to take care of our own members first, then help the others. But all the Body must be served, for all are in it. The Presence must not be left out. But he is always excluded when we draw the line in our caring.

The very time we draw the line, we exclude Christ; we exclude joy and we lose our fellowship.

5. The cleansing quality of the Body of Christ is forgiveness. We must include not only the alien and stranger but those who hurt us. Jesus said to forgive, not seven times but seventy times seven. Hatred on any member's part poisons the whole body.

The church which functions with these fine ideas will be as Paul said: "Holding fast to the Head, from whom the whole body . . . grows with a growth that comes from God." Colossians 2:19.

The church can become the oasis many seek for in a dry and thirsty land. People are very, very lonely.

But first we must be a church.

We catch the meaning of this when we see that before a human being can contribute anything to anyone he must be a person. There are times when a human being is sick and must be hospitalized. We recognize such sickness and concentrate on making the sick body well. We see that he does nothing. He needs all his energy for healing. Thus we catch the meaning of Laotzu's saying: "The way to do is to be."

It may be the church tries to do too much. There are times when it must concentrate on being a church and do nothing. All the energy it has must go for healing.

When we are a church, we will do things spontaneously. And there will be an infectious joy, for the Presence is with us.

How can we tell when we are a church, the Body of Christ?

1. When we have members who care what is happening to their fellowmen.
2. When we have a Telephone Corps and Newsletter functioning regularly.
3. When we have members who regularly visit in the home; and when we

have family nights and many social gatherings.

4. When we enthusiastically support the Christian World Mission.
5. When we have members who forgive everyone who hurts them.

When we extend to new members the Right Hand of Fellowship we say:

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And thus if we are to fulfill our obligation as a church, and our destiny as Christian human beings, we must do what we can to satisfy this gnawing hunger of our fellowman.

This is the true meaning of The Right Hand of Fellowship.

Scientific Tests Reveal God's Will

(From page 53)

STANDARD TESTS USED

Tests used are of three general types, interest, aptitudes, and personality. Only standard tests from established and competent laboratories are employed.

To determine interest a vocational preference record, based on expressions of interest in several hundred vocational activities, is used. A second test, also based on choices of occupational activities, is employed. When scores in the latter test check with those of the former, confidence in the accuracy of the result is achieved.

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As counsellor, the minister seeks to offer Christian fellowship, and to help the individual think through, often in the spirit of earnest prayer, his areas of need, and to create faith that a solution can be reached. The individual is assisted to make objective and comprehensive

(Turn to page 64)

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The Paradox of the Kingdom

ALBERT D. BELDEN*

CHRISTIANITY is destined in this the most scientific age of human history, and the age of most advanced and daring intellectualism, to be vindicated as the religion of Truth. This will come about by the steady discovery, through rather bitter experience on the part of mankind that the teaching of Jesus has an objective validity for life on this earth that no other teaching possesses.

One element in this vindication of the intellectual supremacy of Christ will be the rediscovery of the paradoxical nature of his teaching. This is a feature that is rendered the more remarkable because there is no atmosphere of the schools about Our Lord in his teaching. He relied purely upon self-evident truth simply stated and not argued, a practice which is just as consonant with profundity as it is with simplicity. This paradoxical character of Our Lord's main teaching blends that teaching with the very Universe itself which, in the eyes of modern science, seems to be built of Paradox. If the universe appears to us to be stable in any degree it is only because of a most delicate equilibrium of opposing forces persistently maintained or renewed. This is true of every branch of science and of the microscopically small as of the colossally great in all Nature. The modern philosopher therefore, if he were looking for a teaching adequate to the universe he knows, would expect to find that teaching shot through and through with Paradox. That is what is to be found in the teaching of Our Lord.

There is only one Kingdom for Jesus—the Kingdom of God, or of Heaven as he variously styled it. One hundred and twelve times the beloved phrase is on his lips in the Gospel records. All other kingdoms, the Kingdom of Nature, the Kingdoms of this world, are transient and perishing but "his Kingdom ruleth over all." The Church, unhappily, has not sufficiently recognized this emphasis. It is said that in the book of Common Prayer the sentence occurs only twice!

"Congregational Minister, London, England, and author of regular *Church Management* feature "Religion in the British Isles." This is the first of four articles on "The Paradoxes of Jesus."

In Christ's teaching about the Kingdom there is a threefold paradox.

1. The Kingdom already exists, yet it also comes in time, in history.
2. The Kingdom is Inward, yet it is also Outward.
3. The Kingdom comes both gradually, and suddenly.

1.

THE KINGDOM EXISTS—YET IT COMES

Saint Mark in his opening passage tells us that Jesus "came preaching" not "the gospel of the Kingdom of God" as the Authorised Version has it, but "the Gospel of God." His gospel was the 'good news' of what God really is and therefore what we, as his children, must and can become. But that Divine Nature demanded a Kingdom since its every power is passionately communicative. Hence we are not surprised to find Saint Mark following his statement about the preaching of Jesus with sentence "Saying the Kingdom of God is at hand." That became the constant burden of Our Lord's preaching, this Kingdom which he sees as a complete entity, dynamic in its nature, "at hand." It was not something humanity had to create or contrive by painful gradual hard labour—it was already there waiting for man's acceptance, waiting for our repentance and belief.

Christ's other references to the Kingdom in the Sermon-on-the-Mount present the same picture of an existent Kingdom. "Seek ye first the Kingdom of God"—it was as real as all that—it was there for the finding—not waiting to be constructed from the human imagination—not a mere Utopia, a thing of paper and dreams, but something already established, waiting to be found.

"Thy Kingdom come" he taught his disciples to pray. That is not a reference to a vague shadowy uncertain future. It is the hailing of an Entity—a Social Order—a Community, which because it is established in Heaven seeks to 'come' here upon the earth. That is made even plainer by the parallel petition "Thy will be done on earth, as it is done in heaven." I wonder we do not shout that sentence of the Lord's Prayer for the thrill that is in it. There is a place where God's will is being perfectly done, at

this very moment. That can only mean a place where all the persons that inhabit it are so related to one another in their every-day life that they perfectly please Almighty God—namely it is a Divine Social Order.

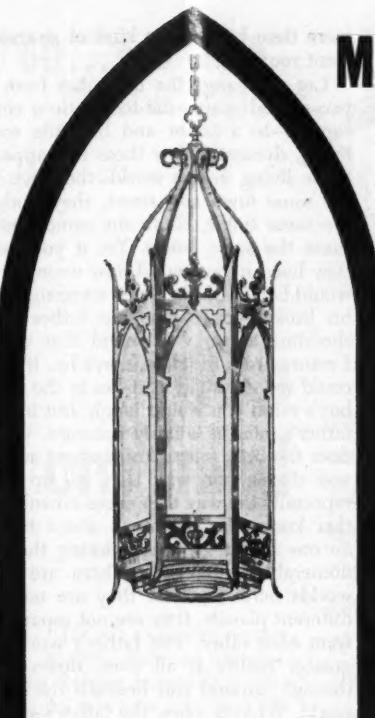
It is of overwhelming importance that the modern Christian should grasp this dynamic truth—God's Kingdom Exists—it is the Social Counterpart and Expression of his Being. It is the only Social Environment and Order God can tolerate. As Jesus warned us any House of life that is not founded on its principles rests on sand and not on rock and will fall before the storms of life. Human history records such falls ad nauseam. It is time we founded our modern House of Life upon the Rock.

It will help us if we can get a clearer picture of the general situation. For obviously, though the Kingdom exists, perhaps eternally so, the Kingdom has also to overtake the Earth, it has to 'come.' This brings the focus of Christian attention sharply back from the other world and from post-death conditions, to this world, to the planet Earth—salvation is here not there. It is not Heaven that needs to be saved, but Earth.

It is here we need to remember that Jesus commonly spoke of the Kingdom as 'of Heaven.' In fact 'the Kingdom' and 'Heaven' were for Jesus alternative terms. Unhappily the Christian mind has gone very vague and woolly about Heaven, and indeed the future life generally. As a certain divine has said "We Christians have made a poor thing of the future life, dividing it between eternal Church on the one hand and eternal gaol on the other, neither of which is very inviting."

Wanted—A New Picture of the Universe

It is a curious fact that modern Christianity has no cosmogeny, or picture of the universe. The picture which dominated Scripture and the Medieval Church might be described as like a two-storyed house—earth the ground floor, hell in the basement, heaven in the bedrooms above. But Science insists that the Earth is round, going round, and moving off while going round, and all the world to-day is so taught. So the old Cosmogony is gone and no Christian theologian apparently is troubled by the fact. Yet we cannot get very far, especially with the modern scientifically-instructed public without a sensible picture of the Universe. We must know, if possible, where we are! The old geography has gone. There is no longer an up or down where all things are revolving. Our ideas of Heaven, Earth, Hell, must find new clothes for themselves, must be re-stated. There is insufficient space in this article to do



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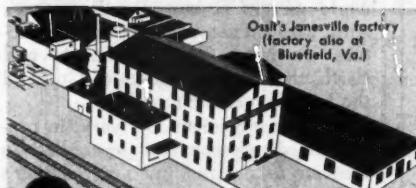
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more than hint at the kind of re-statement required.

Let us change the metaphor from a two-storied house—far too static a conception—to a father and his little son, living, dynamic. Now these two appear to be living in one world—they live in the same town and street, they dodge the same traffic, climb the same stairs, share the same house. Yet if you said they lived in one world how wrong you would be! The little boy is weeping over his broken toy engine but father isn't shedding a tear. "I'll mend that when I return from business," says he. If you could see the atlas, as it lies in the little boy's mind you would laugh, but in the father's mind it is fairly accurate. What does the little fellow know about stocks and shares, the way they go up and especially the way they come down? Father knows far too much about them. So one might go on exhibiting the innumerable differences. There are two worlds here. Yes, but they are not on different planets, they are not separated from each other. The father's world of greater reality is all over, down and through, around and beneath the son's world. What is more, the father's world is embracing, wrestling with, the little boy's world. It is active, dynamic, trying always to lift the little fellow's world on and up to maturity. The boy's world is real enough for the boy but it is not yet fully real as it will be when the son's world merges at last into the father's adult world. That is the new kind of picture we need. That is Heaven and Earth, that is the Kingdom of God and the Kingdom of Man.

Earth is a newly-made world in process of development—it is cradled in Heaven as a babe upon its mother's bosom. Heaven is not a place, it is "all over the place," it is every place and the only place.

Indeed we might say now with truth that Heaven is the Universe as it really and eternally is, and as men find it who are in harmony with God. Earth is the Universe as it appears to a newly born and growing world, Hell is the Universe as it is seen by the sinful soul conscious of its guilt and shame.

Earth is in process of becoming; you have but to look at it to see it is "not all there." "It is a mad world, my masters." But Heaven has "it in hand." Earth is coming on and one day the veil will roll away between the two worlds. "There shall be a new heaven and a new earth," a new heaven because earth has arrived—a new earth because it has become another heaven. It is not so much the Kingdom of God that comes to earth, as the earth that comes to Eternal Reality—God's Kingdom. Saint Paul so interpreted the mind of Jesus on this matter for, as Clinton

Brock used to argue, Jesus could always see the Kingdom at work about him on the earth. Hence Saint Paul speaks of the earth as being 'a colony of heaven' and exhorts the Philippians while being in Philippi to "have their behaviour in heaven."

Heaven is not "far, far away," it is "at hand"—indeed it is where God is—

"Closer than breathing
Nearer than hands and feet."

That is how the paradox is resolved—the 'Existing Kingdom comes.'

2.

The Kingdom of God Is Both Inward and Outward

This is but another form of the paradoxical element already noted, for obviously if the kingdom is to take shape here on the earth, then outward shape it must take. There may well be a time-lag between the inner realization of the Kingdom and the outer form. A soul can close in absolute surrender with the Redeeming Love of God and yet find the task of working out the meaning of that love in the manifold relations of this bodily, earthly existence a process that takes time to achieve.

Yet the Outer is necessary to the Inner realization. If the kingdom is only spiritually accepted and its own spontaneous out-working is ignored or resisted then spiritual clarity will be lost—the Heavenly Invader of our earthly lot is not to be trifled with. Conversely if attention is given exclusively or extravagantly to the outward shaping of life without constant reference to spiritual principle, the shape will be distorted and emasculated, it will fade away or become monstrous and intolerable. Both the Dream and the Business are required. The Dream will fade without the Business, the Business will collapse without the Dream. Both horns of the paradox must be honoured and carried forward into an harmonious working together.

3.

The Kingdom Comes Gradually, and Suddenly

Jesus places great emphasis upon the gradualness of the Kingdom's progress on earth. His parables of the Mustard Seed, and the Leaven illustrate this. There is a steady persistence in goodness, a Divine instinctive abiding in it, which causes the Eternal Kingdom to seize upon every opportunity of percolating the life of earth. It proceeds quietly and without fuss because of the confident depth of its root in reality—it grows relentlessly like a tree.

"The Kingdom cometh not with observation" he said. It steals upon the human scene like the breaking of dawn. Its processes are exquisitely natural and

normal without excitement or sensation. Perhaps one of the most perfect pictures of good invading, quietly yet effectively, the realm of evil is presented in poetic form by Robert Browning in "Pippa Passes." Pippa was a little Italian factory girl. She had a holiday and sets out to enjoy it, singing as she passes the houses of the wealthy and the great, her own favourite song

"Mornings at seven
The hillside's dew-peared,
The lark's on the wing
The snail's on the thorn
God's in his heaven
All's right with the world."

Her song penetrates casemented windows and stout doors and touches the heart and conscience of various evildoers—moving one to repentance here, leading another to discard a wicked purpose, quickening with shame those engaged in sin. How true that is to life!

Just a girl's song, sung merrily and with faith from a pure heart yet opening the world to the invading Kingdom of God.

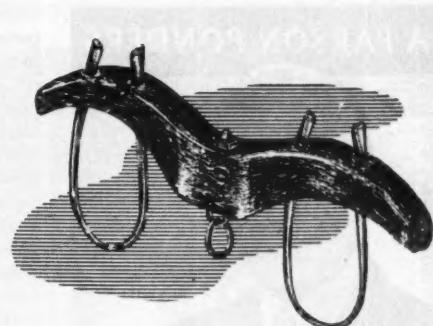
But this is not the whole picture of the Kingdom's operation. Along the gradual level of development there occur sudden crises, jumps and leaps, as though the momentum of Divine initiative behind the steady urge reaches on occasion flood-strength. Especially does this happen when the opposition of evil rises in peculiar strength.

Hence Christ can speak of the Kingdom "suffering violence" and of the "violent taking it by storm." History is studded by these punctuation marks of dramatic and sensational changes for the better in human affairs. A careful consideration of Christ's teaching in such a chapter as Saint Luke 21 would encourage us to describe these sudden spurts towards the Kingdom as occasions of his return. When the clouds of social storm and upheaval show themselves the Son of Man comes riding upon them to greater power and glory. This is without doubt the significance of what is called the 'eschatological' elements in our Lord's teaching. Instead of interpreting them, as Schweitzer tends to do, as the whole picture of the Kingdom's coming, they should be viewed rather as the climactic periods in the Kingdom's steady and irresistible advance.

This is the secret of the Christian era. It contains Christ as the leaven of human civilization whose quiet processes of growth and penetration break into repeated falls of humanly-contrived and falsely-based social constructions, but such crises are opportunities for human revision and a richer incoming of the Lord. The proof of this interpretation is the use Jesus made of the Fall of Jerusalem. He uses it as an illustration of what he means. Notoriously the Diaspora (dispersion) of the Jews that fol-

"GO... and teach"

—Matt. 28:19-20



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"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

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lowed the destruction of Jerusalem became the vehicle for the swift overrunning of the Roman world by the Gospel of Christ. He came riding the cloud in power and glory. This is why Jesus could claim that "this generation shall not pass away until these things are fulfilled."

So we should read the advance of the Kingdom in our own times. The long passages of quiet development should not discourage us, "the dew does not fall on a stormy night." Agitation and sensation, especially when artificially contrived, are not necessarily progress for the Gospel. But when things break up from within, when society collapses by the weight of its own errors, then we may see "the flaming of his advent feet"—Christ's new opportunity has come and "his Kingdom ruleth over all."

Thus the Kingdom is both gradual and sudden.

Scientific Tests Reveal God's Will

(From page 59)

hensive evaluation of the results indicated in the tests. The resources of the Christian faith and church are made available as suggestions are offered as to areas in which the individual can find help. Often the seeker is assisted in making transfers from one vocation to another. Where such need is indicated, the patient is referred to a psychiatrist.

In the guidance program use is made of experienced persons of the congregation and community. "Among church members are skilled teachers, known for their ability to help young people meet problems of home and school," Dr. Stevens said. "Doctors and lawyers contribute from the wealth of their experiences, as do university people, business men, and workers in every line of endeavor. The counseling office has a card file of members of the church, arranged by occupations, which is used for referrals. No referral is made, however, until the member has indicated he has helpful information he would be glad to share."

"Results of the program often are amazing," said Rev. Clinton Ostrander under whose inspiration the plan has been developed. "Many examples come to mind, but the case of the young married veteran who was attending the University under the G.I. Bill of Rights, will illustrate. The youth was dissatisfied with his major and was failing below requirements. Tests indicated he would do better in another course. He was encouraged to change to industrial arts where he has made a distinguished record. A new spirit came over the boy, and now he is on the way to a successful career."

MARRIAGE TESTING

The associate pastor, Rev. John C.

Hanchett specializes in counseling in the field of marriage. Results in this area can be illustrated by the experience of two persons whose marriage was seriously jeopardized. Tests and counsel helped them realize that the points of irritation were almost entirely little things. A program was suggested and they enthusiastically agreed to correct these faults and begin all over again. Progress has been definite and encouraging.

The ultimate test of such a program is to be found in the lives of those influenced by it. Testimony of two men who found the answer to their perplexities will illustrate.

George N. Apostle, now a junior executive in the legal department of Boeing's Aircraft factory, said, "God has used the program to reveal his will to me and my family in a definite and dramatic manner. My life, since I first went to Professor Stevens has verified the truth of Jesus' promise, 'Seek ye first . . . his righteousness and all these things will be added unto you.' When I failed to put righteousness first, material things were taken from me."

Equally significant is the witness of another Seattle man who said, "I had lost all power to make decisions. My work and my personal happiness suffered. After taking tests and following pastoral counsel, I developed a solid foundation upon which to rebuild that which I had lost. In a few months my confidence far surpassed anything I had previously known."

These testimonials illustrate the statement of Pastor Ostrander who said, "Our guidance program definitely is a Christian approach to human problems. It is scientific, but more. In it we seek the wisdom and guidance of God. All our counseling follows the Christian teachings and faith. This is not something we are endeavoring to do in our own wisdom. We are trying to cooperate with God, in his great purpose of revealing the full and abundant life to which Jesus calls men and which he so gloriously exemplified."

THE SOUL'S NEED

The soul, alone, like a neglected harp,
Grows out of tune, and needs a hand
divine.

Dwell thou within it, tune and touch
the cords

Till every note and string shall an-
swer thine.

Abide in me! There have been moments
pure

When I have seen thy face and felt
thy power;

Then evil lost its grasp, and passion
hushed.

Pulsed in the divine enchantment of
the hour.

Harriet Beecher Stowe

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As A Man Thinketh

A Sermon by

JOHN W. MCKELVEY*

*For as he thinketh in his heart, so is he.
—Proverbs 23:7*

PERHAPS amidst all the bizarre and extraordinary events of these days you noticed recently the announcement that the British Parliament, with the death of the fifth Earl Nelson, has relieved the people of England of the necessity of paying the pension of £5000 a year which was granted nearly 150 years ago to the collateral descendants of the hero of Trafalgar. The Nelson pension was made in a passion of gratitude to God and to Horatio Nelson for services which culminated in the liberation of England from the fear of a Napoleonic invasion. "Englishmen in that moment of stupendous joy and inexpressible relief were so grateful that they had to do something big to ease themselves of a crushing burden of

*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

debt. They did not vote their money to the Nelson family because the surviving Nelsons 'deserved it' or 'had a claim to it.' They didn't care twopence about the Nelson family; but they did care, and to the extent of £5000 a year, for showing the world, and all succeeding generations, that they could never sufficiently express their feelings of gratitude towards the man who had kept England free." Ernest H. Jeffs in commenting further on this pension in *The Christian World* says, "The Englishmen of this generation have now decided that Nelson has been thanked quite sufficiently, and that the sentiment of the business may henceforth be put on the scrap-heap."

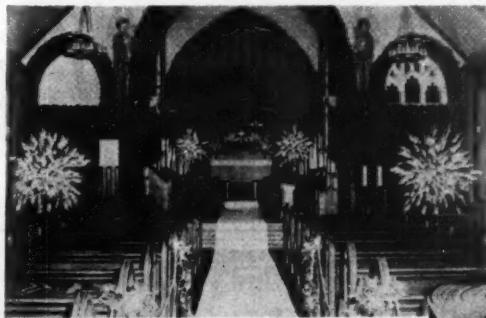
The point which this senior editor of British religious journalism is seeking to make is an old truth: "you can be penny-wise and pound-foolish." It is true, Britain could have built half a small warship with the money "wasted"

on the Nelson pension, but does any one think you have bought the dreams of generations of English boys as they read the story of Nelson at Trafalgar and his dying words, "Thank God, I have done my duty"—and the deeds to which the dreams gave birth?

What the editor is attempting to say, I take it, is that it is through our imaginations, for the most part, that we come to be good or bad, aspiring or degrading, "and there is scarcely anything more desperately important than that our imaginations—the peopling of our minds with 'images'—should be guided to the making of pure and lofty choices." It may be up-to-date to save a few pennies here and a few there, to relieve ourselves of the obligations of the past wherever it is convenient, to rid the stage of the old landmarks, when they require attention, to debunk as many of the world's heroes as suits our taste, but when we have done all this, it is only fair to ask what we are going to be dreaming of as we sit in the emptiness of our ego-centered solitude.

It is a well-attested fact in human experience that the imagination never operates in a vacuum. "Its stuff is always fact of some order, somehow experi-

(Turn to page 73)



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—WRITE FOR CATALOG—

NEW BOOKS

The Human Quest

Beyond Anxiety by James A. Pike. Charles Scribner's Sons. 149 pages. \$2.75.

The author of this book writes in a very compelling and arresting manner. Although he has distinguished himself as a brilliant member of the Bar, he is now adding glory to glory as Dean of the Cathedral of Saint John the Divine in New York City where his decisive thinking is singling him out as one of the leading defenders of the faith.

This book is a study of the principal types of human anxiety such as fear, guilt, inhibition, frustration, indecision, loneliness and despair. By means of his intimate acquaintance with depth psychology, Dr. Pike is able to make a careful diagnosis of the ills of society and then present the healing message of the gospel in a most convincing manner.

The author has a delightful habit of making parenthetical remarks or asides which expose the foibles of so many of us weak and sinful mortals. For example, he asks

What things really matter most to you in life? (A good test: what things are important enough to you to keep you lying awake at night?)

Then the more obvious things: Do you lose your temper? (Watch for rationalization here.)

What about the way you use your money? (This, too, is under judgment since it's not *your* money; all things are God's and we are to use them as his stewards.)

The closing chapter, "Spiritual Oases," is a stirring plea for church attendance. Dr. Pike makes no apologies for the church, for he is convinced that it is a divine institution, mediating not only the love of God but, through its acts of worship, preaching of the gospel, healing all those whose lives are disjointed, dejected and destroyed.

J. S.

Modern Uncertainty and Christian Faith by G. C. Berkouwer. William B. Eerdmans Publishing Company. 86 pages. \$1.50.

This volume contains six lectures de-

livered by Professor G. C. Berkouwer at Calvin College and Seminary in Grand Rapids, Michigan. They are published by the Calvin Foundation, an organization devoted to the "study, development, and dissemination of historic Calvinism."

The author, who is Professor of Systematic Theology at the Free University of Amsterdam, is a true champion of the Reformed theology. In these lectures he pleads for the authority of the Holy Scriptures as the answer to the uncertainty of our time. Original in his scholarship, Professor Berkouwer makes clear his disagreement with both the liberal theology of Protestantism and the dialectical theology of neo-orthodoxy.

While agreeing that reason cannot be made supreme in theology, he is nevertheless distressed at the rise of irrationalism in so many quarters today. The latter leads too quickly to the nihilist view that there is no possible meaning to life—only uncertainty and experiment, "existence and no more." Therefore, he cannot choose either rationalism or irrationalism and feels compelled to oppose both as equally dangerous. It is the author's deep conviction that only in the proclamation of Calvinism do we have a faith that avoids the dangers of too much reason or too little reason.

It would be a mistake to classify the author as a fundamentalist, even though his writing seems to uphold this position more than any other. He is keenly aware of the weakness of the fundamentalist position in relation to modern science and biblical criticism. He maintains that no solution is reached by ignoring the facts or denying their importance. "The Calvinist view is that we do not have to fear facts. . . We must stand in the midst of our time, not afraid of any problem, because we still believe that the Word of Scripture is for science and for all the modern problems of our time, a lamp unto our feet and a light unto our path."

While the thinking of this Dutch theologian is not too congenial to the average American minister, it provides him with a wholesome corrective to his own thinking and a most able interpretation of the theology of the Reformed faith.

Think On These Things by John Ellis Large. Harper & Brothers. 127 pages. \$1.75.

The author of this Harper Book for Lent describes himself as a frustrated poet and newspaper columnist. In spite of the fact that he is the rector of the Church of the Heavenly Rest in New York City, Dr. Large does write in the simple and direct style of the journalist. This volume analyzes our current difficulties in building a solid and satisfactory faith. The widespread habit of "caring for the wrong things, expecting the wrong things, and emphasizing the wrong things" has caused us to waste much of our time and energy in pursuits that get us nowhere near the real meaning of faith and life.

Dr. Large shows an uncanny understanding of the average man's problems with religion. One of the virtues of his book is that laymen will be able to read it with great profit and insight. After dealing with the things that rob life of power and meaning, the author cites the clear paths toward faith and lifts up, in vivid and inspiring language, the deep heritage provided by the fellowship of believers and the enduring values found within the Christian Faith. It is a small book with a big message, a fact which will commend the book to laymen who do not care to read a lot of wordage to find what they are looking for.

W. P.

Man's Need and God's Action by Reuel L. Howe. Seabury Press. 157 pages. \$2.50.

The title of this book is well chosen. With deep understanding the author lays bare the fundamental need of man, and the only sure resources for applying the answer to this need. Basically, man's problem is that of alienation. He separates himself from God and from his fellow men. Yet he is not satisfied with this estrangement. He longs for reconciliation. He wants to be in relationship. Only so may he exist as a true person.

Dr. Howe shows how the gospel is the good news that answers this need of man. With clarity and fine appreciation for the essential Christian faith, he describes God's action of love in making it possible for man to be at one with

him, and through him to find at-oneness with all others. The rich meaning of this act for the church is amply illustrated. Its bearing upon Christian education is clearly indicated. In fact, a reading of this book leaves one with renewed appreciation for the traditional faith of the church and its power to hold men together in the blessed fellowship of God's love.

Perhaps the most significant contribution which this book makes to the field of Christian theology is the manner in which the author combines the rich insights of psychology and sociology in making vivid and understandable his theological concepts. As professor of pastoral theology at the Theological Seminary in Alexandria, Virginia, Dr. Howe has been a pioneer in the field of clinical training for clergymen. This experience has provided the author with unusual ability to put in challenging language the wonderful opportunity given to the church, as God's Holy Community, to bring a healing and helpful ministry to the broken and twisted relationships in which people are living today. It is a solid book, a moving and freshly phrased proclamation of the Christian gospel.

W. P.

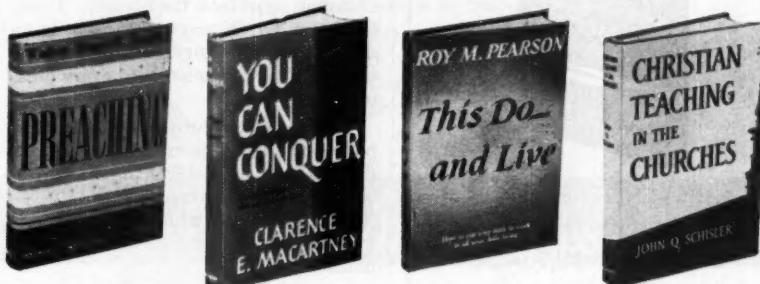
Worship

Christ In The Haunted Wood by W. Norman Pittenger. The Seabury Press. 180 pages. \$2.75.

"Lost in a haunted wood,
Children afraid of the night
Who have never been happy or good."

From these penetrating lines of W. H. Auden, Dr. W. Norman Pittenger, Professor of Apologetics at General Theological Seminary, draws his title, *Christ in the Haunted Wood*. In the opening chapters the author analyzes modern man's situation and the non-Christian assumptions by which man has tried to live in this troubled world. These non-Christian assumptions are: Secularism, Humanism, and Pragmatism, all of which he defines with unusual clarity. Our author has a firm grasp of great learning and has great aptness in exposition. His gift of exposition is especially evident in chapter 3 where he points out clearly three things that Christianity is not, before setting forth what in essence it is. He rejects the idea that Christianity is an ethical system in essence although it leads to ethical decisions and actions. He rejects the notion that Christianity is a philosophical system or even in essence, "religious dynamic for a democratic civilization." That is, he rejects every type of thought that would make Christianity instrumental to something else. Then he states its essence as, "a proclamation, an affirmation, a declaration, of

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The purpose and importance of preaching, with concrete help for the man who must preach on Sunday—practical guidance from one of the master preachers of our age. Here are specific suggestions on background, text, topic, outline, construction, and delivery—a comprehensive discussion of fundamental principles and their practical application.

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These eleven chapters hold a practical, *personal* message for all who hunger for a richer, fuller life—both here and hereafter. Mr. Pearson helps men and women to discover a vital Christian faith for themselves—shows them how to put that faith to work in all their daily living. Here is trustworthy guidance to richer living here and now, unshakable confidence in the life to come.

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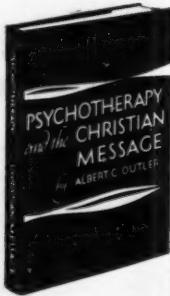
Religious education in the local church—its nature, scope and purpose—defined by one of the most outstanding men in this field. Here is a penetrating, helpful examination of the special challenges Christian education faces today—with a statement of its particular responsibilities to children, youth, and adults. A basic study for every minister, teacher, church-school officer.

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by HAROLD B. WALKER

Basic to this group of model "counseling sermons" is the conviction that the message of the Gospel, crystallized in the Upper Room, provides timeless answers to the personal and social problems of today's "main streeters." "Here are twenty messages originally delivered to parishioners in First Presbyterian Church, Evanston, Illinois; their themes, content, and effective treatment deserve a nation-wide congregation of readers."—DAVID A. MACLENNAN, author of JOYOUS ADVENTURE \$2.50
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God's mighty act in redeeming sinful man."

The author agrees with Dr. William Robinson's recent book, "The Biblical Doctrine of the Church" which maintains "that in the early days of Christianity, as portrayed for us in the New Testament, there was no such thing as a Christian apart from the Church." Every Christian, Dr. Pittenger contends, has a divine duty to evangelize and to maintain the Christian mission to every creature.

This reviewer always looks with suspicion on such phrases as "the Church, the renewal of Ancient Israel." Symbols of nationalism can so easily lead to the concept that equates dissent and treason. Our author does not so use the phrase.

In his discussion of worship he says, "that the Reformers sought to make weekly attendance at the Supper, and weekly Communion, the norm of Christian worship." He believes that time is not too far distant when the desire of the Reformers will be realized.

After delineating and defining the church in essence, our author then sets forth the realities that flow from this definition—the faith, worship, prayer, morality, moral resources, and world wide responsibility of the Christian. He leaves us with his conviction that, "the 'haunted' life of young people today—as of their elders—can be redeemed from frustration and triviality," only through the gospel of Jesus Christ. He makes a very persuasive case. Both Christians and wistful seekers will find guidance here. While the book is in no sense "Preachy," almost every page suggests some theme or thought that stimulates the desire to preach. This book has both spiritual calories and vitamins for hungry humanity.

N. J. C.

Christian Worship by George Hedley. The Macmillan Company. 306 pages. \$4.50.

Dr. Hedley is chaplain of Mills College, girls' school in Oakland, as well as professor of sociology and economics. As chaplain he has supervised student participation in directing and conducting the college chapel from time to time. In doing this he has had to interpret to the students the meanings behind worship. This splendid volume is the result of his interpretations.

Though it does give some suggestions as to the conducting of worship, mostly in asides in the bulk of the book, or in parts of the appendix, it is not an aid to worship in the sense of being a series of helps. It is a study historically of the development of the various acts of worship, what they are and why they came about; then a presentation of the how of

worship. Since Mills College is non-sectarian, the richness of the wide heritage of Christian worship in its many forms has been utilized.

For the minister many of the chapters will be technically complete, with the answers a professional would seek. But the book is largely for the layman who would understand the meaning of worship and its means. The building, the music, the sermon, the vestments, the various acts of worship all should have meaning to the worshipper. And all these will for the person who reads this fine book.

After writing about backgrounds and the Christian year and other introductory chapters, Dr. Hedley treats of hymns, prayers, scriptures, sermons, the sacraments, family worship, and form and content. The appendix includes a bibliography, Christian year dates, arrangements of certain western liturgies, and other useful material.

H. W. F.

Protestantism

Protestantism in America (A Narrative History) by Jerald C. Brauer. The Westminster Press. 307 pages. \$3.50.

This book was written because no history of Protestantism in America existed which was suitable for the younger generation of high school or college age, or for the adult layman untrained in the technicalities of theology and history. It is a concise, yet comprehensive, account of Protestant Christianity in America, written in the narrative style to convey some of the excitement and drama with which its story is filled. There are profound differences between Protestant churches in America, but at the same time they are bound together in a single movement which differentiates them from their European brethren.

Beginning with the Jamestown settlement in 1607 and the Plymouth Plantation in 1620, the history of American Christianity is traced in readable form to the present day.

This book has a text which is summed up in the words of John Robinson: ". . . the Lord hath more truth and light yet to break forth . . ." Professor Brauer, who is assistant professor of church history on the Federated Theological faculty of the University of Chicago, sees American Christianity as a growing movement leading toward the greater solidarity which is characteristic of Protestantism today. From reading this book one gains some knowledge of the large part the frontier played in setting the forms into which American Christianity was to be channelled. Out of the crude revivalism of the great frontier came much of the democracy and

progressivism that is characteristic of Christianity in America.

This book should be an invaluable aid to ministers and Sunday school teachers as well as a useful text for secondary school or college. Because the author has preserved the drama of history, the common reader will find it rewarding and lively.

H. W. H.

The Protestant Credo, edited by Verilius Ferm. Philosophical Library. 241 pages. \$5.00.

The head of the department of Philosophy in the College of Wooster has edited ten essays on Protestantism by ten of its leading thinkers and writers. The editor contributes a preface as well as one of the essays.

There is no question of the solid worth of what this book offers. Nine of the authors have been recognized for years as among the chief Protestant thinkers. One, previously unknown to the reviewer and very much a Johnny-come-lately in this field, exposes his present stage of intolerance as he struggles for growth. Theologians will deeply appreciate what is offered.

It is doubtful, however, if those who are not theologians will turn to "The Protestant Credo." It is too much for the special inner circle, too far removed from popular appeal and meaning. Excellent within its range, its range is limited.

F. F.

The Bible

The New Testament: A SURVEY by Merrill C. Tenney. William B. Eerdmans Publishing Co. 474 pages. \$5.50.

The purpose of this book is to provide the student of the New Testament with a clear understanding of its origins and its history. The author, who is Dean of the Graduate School of Wheaton College, Wheaton, Illinois, served a number of Baptist churches before being called there as teacher of Bible. Following his graduation from Missionary Training Institute of Nyack-on-Hudson, he studied at Gordon College, Boston University and in 1944 received his doctorate in Patristic Greek from Harvard University.

The survey is divided into five parts. Part one describes the world of the New Testament. Here the author describes the political world of the first century, the social and economic problems of the age, and some of the moral and spiritual issues of importance. Part two is an examination of the Gospels and a discussion of the Synoptic problem. Chapter twelve in this section is an interesting summary of the sources for the life of

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Jesus. Part three covers the period between 29 A.D. and 60 A.D. The Acts form the basis for the author's analysis of the Early Church. Using James, Galatians, I and II Thessalonians, Romans, Ephesians, Philemon and Philippians as source materials, he accepts the traditionally assigned authorship to each of these letters. Part four, covering the period between 60 A.D. and 100 A.D., is based upon Titus, I and II Timothy, I and II Peter, Hebrews, Jude I, II, III John, and Revelation. While Dr. Tenney is not sure of the authorship of Hebrews, he assigns the traditional authorship to the other letters. The last part of the survey is a summary of the canon of the New Testament. Dr. Tenney lists the informed witnesses for the various books of the New Testament as well as the formal canons.

The book contains a number of very useful appendices. For example, there is a chart of the canons of the first four centuries. Another appendix lists the various translators of the New Testament from Wycliffe and Purvey to the present day. An extensive bibliography is given for each book of the New Testament. There are indices of persons, subjects, places and texts. This is a well written conservative survey of the New Testament.

W.L.L.

Devotional

As I Remember by Edgar J. Goodspeed. Harper & Brothers. 315 pages. \$3.50.

This delightful biography will be particularly interesting to alumni of the University of Chicago where Edgar Johnson Goodspeed gave distinction to the President's office, and more particularly to the New Testament department in the Graduate Divinity School.

Professor Goodspeed's father, Thomas W. Goodspeed, a Baptist minister, and Frederick T. Gates were the two men who perhaps did most to found the new University of Chicago in the last decade of the nineteenth century.

The writer of this biography, as a young man, was a graduate student at the new university for a number of years, then became a professor of Patristic Greek, and later, as he gained age and distinction, secretary to President Judson and President Burton, as well as professor of New Testament in the Divinity School.

His durable monument is doubtless *The New Testament: An American Translation*, a best-seller since its publication in 1923, and a profound influence on subsequent Biblical studies. He has to his credit fifty-seven books of his own, sixteen in collaboration, and hundreds of magazine articles.

The book is dedicated to Elfrieda, Mrs. Goodspeed, the heroine of the story.

Many amusing and significant incidents in the Goodspeeds' long married life are unveiled in this book. The stories of adventures with precious manuscripts, the founding of the university, and the translation of the New Testament will be most interesting to any reader.

The book is full of true, amusing stories: how the secretary to the President held an academic procession "at bay" for an hour while Cardinal Mercier took a nap; how he broke the story of his New Testament translation to a young reporter named John Gunther, and the repercussions that followed it; accounts of his experience with the scholars who prepared the Revised Standard Version of the Bible; and how he found a priceless Byzantine New Testament manuscript in a Paris shop. These and hundreds of other incidents add spice and color to the story of a remarkably full and productive life.

H. W. H.

The Christian World

The Evolution Of The Christian Year
by A. Allan McArthur. Student Christian Movement Press. 192 pages. \$3.50.

This is another of the excellent English books that may be purchased in this country through Alec R. Allenson, Inc., 81 West Van Buren Street, Chicago 5, Illinois.

Dr. McArthur, minister of the Church of Scotland, interested in the growing use of the Christian Year in the churches of Christendom, especially in his own communion, prepared his doctor's thesis on this subject. With revisions and additions it appears in book form, a most complete investigation as to the beginnings in the first four centuries of the Christian Church of the elements that make the Christian Year.

In four parts, he discusses "Sunday—The Basis of the Christian Year," "The Evolution of Christmas and Epiphany," "The Evolution of Good Friday and Easter," and "The Evolution of Ascension and Pentecost." In each of these Dr. McArthur goes to primary sources, showing the slow but certain movements by which these elements of the Christian Year arose out of their dim past to be the significant phases of the life of the Church in modern times.

It is careful research, thoroughly documented, well written, finely organized, which makes clear the steps from what was often pagan beginnings to the high festivals of the church as finally practiced. It will be read straight through by folk of historical bent, but will probably be used by many more who will turn to it from time to time to answer questions concerning the Christian Year. The answers are all there!

H. W. F.

(Turn to page 72)

Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

SEVEN STEEPLES

MARGARET K. HENRICHSEN

Houghton Mifflin \$3.00

What happens when a woman preacher with little experience and a great love for people goes to serve a remote circuit spread along Frenchmen's Bay of the Maine coast is found in *Seven Steeples*. The book adds something to the already large library of literature on Maine and New England. Original wood cuts add to its beauty.

There are two fine cutting edges to this volume. The reader feels admiration and enjoyment in the devotion of Mrs. Henrichsen to her life work. But she in turn focuses the reader's attention on Maine and its people, their customs and folkways, their salty and forthright speech, and the multiplicity of little things that go together to make up a good life.

Occasionally a passage of almost poetic quality invades this simple, unpretentious account of real people living along Maine's rock-ribbed coast. "All through New England there are little weed-grown country churchyards. I had seen them when I was on vacation. White spires are picturesque, seen against the hills, but close to, they belonged to little churches that needed paint, little churches that were not used, save for a month or two in the summer when some visiting minister held a few services, little churches that opened with painfully groaning squeaks when the neighbors went in sometimes to dust, to remove the cobwebs and prepare for an occasional funeral service for one of the older residents."

Well, you should read about the life that came to seven churches under their white steeples when this woman preacher arrived!

THE BEST THINGS IN LIFE

HARRY HEPNER

B. C. Forbes and Sons \$3.95

Believing that everyone requires some fundamental themes for living and some sustaining convictions, Harry Hepner opens the resources that are

available to all. The author is a consultant in human relations and professor of psychology in Syracuse University. In the worlds of banking, business and advertising he has devised techniques for solving personal problems and achieving greater happiness.

Some of his topics for elaboration are: "The secret of those who learned to live well is available to you"; "When you attain great perspectives many minor problems disappear"; "To be an interesting person to others"; and "To develop your capacity to enjoy the best things in life".

Such a listing sounds trite on the surface. It is the material collected under each heading that gives the inspiration. All the fine arts, remarkable photographs, literary masterpieces and keen scientific insight are blended into a most unusual book.

The springboard for some unique sermons is to be found here.

UNTIL VICTORY

Horace Mann and Mary Peabody

LOUISE HALL THARP

Little, Brown and Company \$5.00

The author of *The Peabody Sisters of Salem* follows her brilliant first biography with this second which is a digression into the marriage of one of the sisters. *Until Victory* glows with the names of those who were "The Flowering of New England".

Horace Mann, lawyer and educator from Dedham, strides through the book under many banners including "irresistible to women", "the radiant Mr. Mann" and "dear Mr. M.". Of the three sisters Sophia married Nathaniel Hawthorne and Horace Mann maintained a delicate dalliance between Elizabeth and Mary. However, he first married Charlotte Messer, daughter of the president of Brown University. When her tragically early death left him lonely, it was Mary Peabody that he courted and married while the rather intense regard of Elizabeth for Horace was classified as "sisterly".

The marriage and career of this stimulating man, sometimes moody, sometimes exultant, is dramatically unfolded in the new biography by Mrs. Tharp. New England, Washington and the world of literature and learning illuminate the pages.

The title of the book comes from the central theme of Horace Mann's conviction about life: "Be ashamed to die *UNTIL* you have won some *VICTORY* for humanity."

WHEN HE SHALL APPEAR

HAROLD KAMPF

Little, Brown and Company \$2.75

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The son of a Congregational minister, and former President of Bucknell University, Dr. Marts has been, since 1926, President of Marts & Lundy, Inc., fund-raising consultants who have raised \$650,000,000 for churches, colleges and other institutions.

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Suppose a saintly man—name: Janek Lazar—should teach and heal and love his brother. In court the charge is blasphemy.

But that is the story. It must be read—not reviewed.

The theme is a compelling one, but Harold Kampf falls short of the opportunity he aspires to develop.

THE WIT AND WISDOM OF OLIVER WENDELL HOLMES Father and Son

Edited by Lester E. Denonn

Beacon Press \$3.00

This is the "best" in the writings and sayings of the Holmes' as collected in the Beacon Wit and Wisdom series. Here is charm and insight in tranquil mood.

Sampler: "In choosing your clergyman, other things being equal, prefer the one of a wholesome and cheerful habit of mind and body."

CHINA COAST FAMILY

JOHN C. CALDWELL

Henry Regnery Company \$3.50

China Coast Family recalls fifty years of American missionary life in Fukien province using the best adventure tradition. The name of Caldwell has epitomized Protestant and Methodist endeavors among one million Chinese of the "Province of Happiness" during the first half of the twentieth century.

Brothers Harry and Ernest Caldwell and their families migrated from the Tennessee hills to Pagoda Anchorage under the influence of John R. Mott and the Student Volunteer Movement. The far-reaching results of crucial life decisions narrated here should inspire youth of the present generation. (Note to church librarians: this book rates a place on the shelf under the heading, "Church vocations".)

From the home in Futsing, "Little City of Happiness", three boys and two girls born to the Harry Caldwells emerged into a world of adventure. La-hu man-eating tigers, river pirates, bandits in the hills, devils of superstition, jungles of sword grass and ragging, foaming cataracts flash through the terse pages of *China Coast Family*. Missionary Caldwell was known as the "great tiger hunter" which gave him access to remote, primitive villages in the mountains.

What the book lacks in literary finesse it makes up in color, high adventure and human interest.

New Books

(From page 70)

Religious Education

Story Sermons For Juniors by Alice Geer Kelsey. Abingdon-Cokesbury Press. 127 pages. \$2.00.

Here is one of the finest collections of stories for juniors that this reviewer has discovered in many years of desperate searching.

Miss Kelsey is a fascinating storyteller who has the great art of avoiding the banal and unctuous. She has traveled extensively and retells many delightful stories from all parts of the world. To share these stories with a group of youngsters is to invite them on a delightful tour of strange and unusual places. For example, the first story in her book is built around the ancient folk saying from the Near East: "It is better to light a candle than to curse the darkness," while another is based on the verse from Proverbs: "A rebuke goes deeper into a man of understanding than a hundred blows into a fool."

Miss Kelsey also has the happy faculty of using simple but beautiful English so that there is a natural flow to her style. One can easily visualize a group of youngsters sitting enthralled by these very picturesque and arresting stories. Even the most inexperienced teacher, when merely reading these stories, could command the rapt attention of a group of wriggly and determined boys.

J. S.

Winning The Children by Gaines S. Dobbins. Broadman Press. 172 pages. \$2.00.

The author of this book, who is the dean of the School of Religious Education of the Southern Baptist Theological Seminary, has been teaching evangelism for over a quarter of a century. He writes like one who is well acquainted with his subject.

Dr. Dobbins believes in evangelistic mass meetings, although it is a restrained and dignified emotional appeal that he champions. He is well aware of the tremendous opposition which the Church is facing from the forces of communism in the non-Christian lands as well as the deadly and corroding effects of materialism in nominal Christian countries. This book is a clarion call to a more militant and aggressive policy on the part of the Christian Church in winning the future leaders of our nation to a sincere dedication of their lives to Christ.

The author, however, realizes that merely winning children to saving faith in Christ is not enough. He must also be saved, the writer says, to fellowship in the Church, which includes active participation in the total program of the church.

More and more the note of evangelism is being sounded in Christian circles and he who wishes to be abreast of the times must be willing to read books of this caliber.

J. S.

As a Man Thinketh

(From page 65)

enced; its product is that fact transmuted."

Since Thomas A. Edison's 104th birthday anniversary was observed only February 11th, we may turn to his experience for confirmation of all that I have been saying. He himself claimed that he never once made a discovery. All his work was deductive in character, his many inventions the result of allowing his imagination to play upon known facts. In his search for a filament for the electric light, for example, he demonstrated an unconquerable imagination. He didn't discover electricity, you remember, the power that makes light. He worked simply on the already established fact that electricity under certain conditions will produce light. His job was to find the filament that would serve the purpose both effectively and cheaply. He tried every conceivable medium imaginable. His men roamed the world searching for possible materials. Once when he was chided for having attempted an impossible task, he said, "Why I haven't failed at all! I've gotten lots of results! I now know several thousand things that won't work."

In Bernard Shaw's SAINT JOAN he makes Robert de Baudricourt scornfully deride Joan, saying of the voices she hears, "That's all imagination."

"Of course," Joan replies. "That is how the messages of God come to us."

Thinking With The Heart

The Scriptures dealt with this truth frequently and correctly. The Wise Man of the ancient world said: "As a man thinks in his heart, so is he." The pagan Marcus Aurelius penetrated the depths also in his observation, "The soul is dyed the color of its inner thoughts." These expressions unite to say that our imagination is related to the deepest and highest things of the soul and that it can make or break us in the moral and spiritual realm as definitely as in the secular and material realm. How shortsighted we often are at this point!

We are quick to note the man with an ingenious and inventive streak to his thinking, and we say in laudatory tones, "He's a man of imagination." I am reminded in this regard of the saleswoman at a hat counter in one of our big department stores. A sprightly lady who had just celebrated her sixty-sixth birthday wished to purchase a hat but didn't want one of those postage-stamp-over-the-eye creations. So she addressed the saleswoman firmly, "I want to buy a hat, something suitable for an elderly lady." The Saleswoman hesitated, looked bewildered, and asked, "Did you want something for your mother?" The lady settled for two hats, and in consequence we would say that the saleswoman in question was a woman of

imagination. And rightly so! But if the imagination is important in the daily affairs of life, the Wise Man of the Scriptures goes on record to assert that it is infinitely more important in the whole business of living; in fact, as we take the "given" in any human situation we have no choice, if we seek a happy outcome, but to think on it in our heart, which means to apply our God-dedicated imagination to its solution. This means, in essence, to paraphrase a familiar verse and say, "Where there is no imagination, the people perish."

God forbid, and yet somehow we must come by this capacity to think creatively in our hearts, or we shall all utterly fail. How to possess and develop this capacity is certainly one of the top-secrets of Christian living. Three factors are involved which reciprocally interplay, according to Samuel Taylor Coleridge: "the Well, and the Vision, and the Will." "The Well" constitutes the chaos of elements, the hard stubborn facts, the cruel unrelenting frustrations and disappointments which make up the usual round of our human experience. "The Vision," comprising the imaginative powers of body, mind, and soul, plays upon that chaos until it sees a design, a solution, a way out of disorder to creative purpose. There was, by way of illustration, the leap of the imagination in a garden at Woolsthorpe on a day in 1665, from the fall of an apple, presumably on the head of Sir Isaac Newton, to "an architectonic conception of the universe, the scope and grandeur of which is one of the dramatic moments in the history of human thought," leading to the establishment of the laws of gravitation. Equally as dramatic was the experience of the Apostle Paul, breathing out threatening and slaughter, on the way to Damascus to persecute and seize the followers of the Way. The well, filled by this time with riotous chaos having to do with the soul's hunger and thirst after God, was suddenly overarched by the vision splendid in which Saul of Tarsus got a fresh perspective on Jesus. "Saul, Saul, it is hard for thee to kick against the goad." Not the Law, well-intentioned as it is, but Christ; not works, but faith.

First, the well with the "given," the chaos of facts; then, the vision, the playing of the imagination upon the conflicts and contradictions. Lastly, the will. It takes the will, obedient to the vision, to transform chaos into order, the dreams of the soul into objective reality. Never dare we forget the insight of Tennyson—

Our wills are ours, we know not how;
Our wills are ours to make them Thine.

It Is Our Hearts God Wants

Because of the central place of the imagination in this listing of the factors

(Turn to page 76)

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Editorials

(From page 8)

In the early years of radio the commercials were usually given by announcers. The newscasters were the first to add endorsements of nostrums and merchandise to their broadcasts. But before two many months stars introduced to entertain assured us that they use bitter soap, stomach boosters or the other products made by their employers.

We may have believed it at first but when the radio personality changed from one brand of cigarettes to another with his sponsors we began to question the sincerity of his endorsement.

But television has now gone the "whole hog." In the intense chain competition the stars of yesterday are pressed into service as announcers and the announcers endorse, without reservations the whatever the sponsor sells.

The ethics of the radio and television business are supervised by the Federal Communications Commission. Publication advertising is policed by the Federal Trade Commissions. None of the severity of the latter has been evidenced in the Federal Communications Commission. The preposterous claims for patent remedies made over the air would never be tolerated in a publication.

However there is still another side to this. Television is a means of family entertainment. Just what happens to the mind of little children who must recognize that the stars they idealize endorse different products as their sponsors change. Frankly we have a situation here of far reaching moral significance.

It is one, also, which cannot help but react unfavorably upon television and radio broadcasting and the products which are offered over the air.

LATE NEWS BRIEFS

Miss Mary Lou Barnwell, executive secretary of the commission on deaconess work of the Methodist Church says that that denomination can use 1000 more trained young women in the various professional service of its churches.

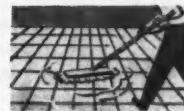
A Roman Catholic priest, Tom Meagher, and a Lutheran minister, Tenner Thompson, have recently been made honorary members of the Minneapolis (Minnesota) Teamsters Union. Father Meagher is the executive secretary of the Catholic Welfare Association; Mr. Thompson is pastor of the Minnehaha Lutheran Church.

Dr. T. Elton Trueblood, noted Quaker philosopher and writer has accepted a recently created federal agency to be known as "Chief of Religious Policy for the U.S. Information Service." His acceptance will take him from Earlham College, Richmond, Indiana to Washington, D.C.

A bill has been introduced into the House of Representatives of the federal government to issue a special Mother's Day commemorative stamp in honor of the Virgin Mary.

A Fort Worth Company announces that it has money to lend churches. Loans will not be limited to any one state or denomination. It is necessary, however, that the amount to be borrowed be more than \$50,000.00.

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As a Man Thinketh

(From page 73)

making up life's top-secret, it is important that we look with painstaking scrutiny to what we think in our hearts, to what constitutes our overarching vision. Most of us find that we don't need to worry about the chaos and confusion, the frustrations and disappointments with which we are confronted in each passing day. And, by and large, we all are dedicating our wills in faith to the execution of life's tasks and responsibilities. The thing imperative, if we are to be lifted out of despair to hope, is that we master and develop our imagination to the point where we find ourselves singing the victor's song and reaching the objectives that endure. Hence, the leading question remains, "How are we to think in our hearts, so that the end of our striving may yield peace and blessing?"

For answer let me take three distinctive and original emphases from the message of Christ, with the underlying thought in mind that if we think on these things, we shall achieve the capacity to live with creative and consecrated imagination. The first tremendous emphasis of our Saviour was this: "A new commandment I give unto you, that ye love one another." Most of us, in today's topsy-turvy world, unfortunately, fail to understand this commandment. We certainly have not applied it to life with any imagination. To be sure, our Crusade for Christ, and now our Advance for Christ program, are attempts, but in large measure our horizons are limited. What we have done we have done under coercion. But suppose we did apply it to life in today's world with dedicated imagination. What would happen is intimated by what happened to Francesco Marinosci, a little Italian barber in the Bronx. He had come to America 40 years ago with dreams of becoming a great man, but after the passing of 40 years what about his dreams? They were dissipated into thin air, and as for Francesco, he was nothing. Nevertheless, it happened that a few people in Italy remembered him, and at the end of the last war he was pleased to get a letter from Francavilla Fontana, his struggling home town on the plain of Brindisi. The letter was from a family of ten children, so desperately poor that they were reduced to clothing themselves with paper bags.

Francesco did not know them, and furthermore, his shop was making only \$15 a week. But, reflecting on his modest well-being as compared with conditions in his old home town he could not help exclaiming, "Such poor conditions!" Whether he sensed it or not, he was meeting the tragedy of that chaos with his imagination stimulated by the great commandment: "Love one another." He

sent \$20 and four packages of clothing. All this was over five years ago. Since then more letters have come, first from his home town, then from Naples, Salerno, Milan, Bologna, from all over Italy. "You gotta cry," Francesco told his customers. "They're all alike. All in bad shape. I wonder, how could the authorities let this happen? But I can't make no distinguish." And so, patiently, month after month, Francesco has mailed out packages of food and clothing. Sometimes he sent cash—"Whatever we can spare." By last week he had mailed 1,200 big, square packages, and there were more than 500 letters piled up and waiting for answer. "If I had the money I've spent on these letters, I could retire now. My friends tell me to quit. But what you gonna do? If you have the heart for it, you can do anything."

Whether Francesco knew it or not, his imagination in meeting a situation of heartbreak has made his boyhood dreams of great things come true. In a dozen Italian cities among high and low he is "a Famous American," talked about with the greatest love as if he were a saint, and referred to with awe as "The King of the Barbering Goodness." All this because he thought in his heart on the Command, "Love one another."

The second distinctive emphasis which Christ made was: "He that loveth his soul (or his life) shall lose it, and he that is willing to lose it shall save it." This emphasis permeates what is meant by stewardship, and stewardship involves such things as self, service, and substance. From time immemorial the acquisition of substance, what the Scriptures call "the love of money," has prevented the mass of men from living effectively in the light of Christian imagination. How confirmatory is Thomas Dreier's story of a minister's eulogy to a certain rich man! "My friends," the minister began, not knowing just what affect his words would have on those present, including the millionaire's gardener, "as you all know, Rufus Tucker passed away last Wednesday. It is reported he was worth fifteen million dollars. No man ought to be allowed to leave so much money."

The gardener's reaction was prompt and decisive:

"Pardon me, please," he interrupted, "but I think you're a little hard on Mr. Tucker. I was with him when he died, and let me tell you—he didn't want to leave it!"

Alas! if Mr. Tucker had lived with imagination stimulated by this unique emphasis of Jesus, he might have left such a heritage as Lord Shaftesbury or Jane Addams, or Francis of Assisi or John Wesley, Senator Norman Paterson of Ottawa; Mr. and Mrs. Joe J. Perkins, School of Theology at Southern Methodist; the people who gave, saying in

(Turn to next page)

THE STORY OF A GREAT LECTURE . . .

"Acres of Diamonds"

MARVIN SMALL*

THE first time I heard Russell H. Conwell deliver his famous lecture, "Acres of Diamonds," was in Brooklyn, New York. I shall ever be thankful for the magnetic pull that drew me to the First Baptist Church on that spring evening in 1916. He had given this lecture almost six thousand times to millions of people—always the same lecture, always spoken with the same calm sincerity, always without personal pay. The entire proceeds of his lecture were assigned to the support of some student at the institution he had founded, Temple University in Philadelphia. I could not wait until a bookstore opened next morning so I could buy a printed copy

*This is a chapter from the author's successful book, "How to Attain Financial Security and Self-Confidence," published by Simon and Schuster. It is reproduced here by special permission of the publishers.

As a Man Thinketh

(From page 76)

effect, as they did so, "I was just having a little fun; why shouldn't I enjoy my money?"—or countless others whose passion was to meet the poverty of the world by making men rich toward God, giving themselves in service and substance that others might have a chance at life lived to the full.

When it comes to the third insight to which Jesus raised to superlative significance, we can readily see its merit and power: "Not that which goeth into a man defileth a man, but that which cometh out of a man defileth a man." It was Dean Inge who understood the import of this insight aright when he said: "We have all of us two selves, an outer self to which we pay much attention, and an inner self which we too often leave to take care of itself. That is a game which no one is clever enough to play consistently . . . Besides this, it is the inner man in the long run that makes the outer." These words from the poet, finally,

We must not hope to be mowers,
And to gather the ripe gold ears
Unless we have first been sowers
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A Harvest of thorns or of flowers.

—Goethe

of the lecture and read it again and again.

Up to that time I had been an unhappy, insecure boy, orphaned for many years. I was jealous of others who had homes of their own and weren't required to earn a livelihood besides going to school. Saturdays were particularly difficult. While the other fellows played baseball or one o'cat, I laced ladies' almost knee-high shoes in Blyn's shoe store—13 hours for 75¢ (per day, not per hour).

From the moment I heard "Acres of Diamonds" I knew the world was my oyster. No more doubts, no more self-pity. I knew then I could make money as readily as anyone else, and that it was a good thing to do. I learned that money is not the root of evil, but could just as well be the root of good and godliness. My conflict over which was more important—striving for happiness or striving for riches—was dispelled. I saw that there is no such conflict.

The Story of Ali Hafed

The parable that gave "Acres of Diamonds" its name is the story of a wealthy and contented farmer named Ali Hafed, who lived in ancient India.

One day Ali Hafed was visited by an old Buddhist priest, who told him how this world was made—that it was once a mere bank of fog, and then the Almighty whirled His finger swiftly in this fog until it became a solid ball of fire. It went rolling through the universe, until rain fell upon the earth's surface and cooled its outer crust. Then internal fires bursting outward broke through the crust and formed mountains and valleys, hills and prairies.

If the internal molten mass came bursting out and cooled quickly, said the Buddhist priest, it turned into granite; if it cooled more slowly it became copper, or silver or gold. And after gold, diamonds were made. "A diamond," declared the wise man, "is a congealed drop of sunlight. If you had one diamond the size of your thumb," the priest told Ali Hafed, "you could purchase the entire countryside, and if you had a mine of diamonds, you could place your children upon thrones through the influence of your great wealth."

Ali Hafed heard all about diamonds, how much they were worth, and went to bed that night a poor man. He had

not lost anything, but he was poor because he was discontented, and discontented because he feared he was poor.

All night long, Ali Hafed lay awake, thinking of nothing but a mine of diamonds. Early next morning he roused the old Buddhist priest and begged to be told where to find diamonds. The priest tried to dissuade him, but Ali Hafed was so insistent the old man finally said, "Well, if you will locate a river that runs through white sands between high mountains, in those white sands you will always find diamonds."

So Ali Hafed sold his farm, left his family with a neighbor, and went off in search of diamonds. Onward and onward he went, never finding the treasure he sought. Finally in despair he ended his life by throwing himself in the sea.

That is not the end of the story, but just the beginning.

One day, the man who had bought Ali Hafed's farm led his camel to the garden to drink, and as the camel put his nose into the brook, Ali Hafed's successor noticed a curious flash of light from the white sands of the stream. He reached in and pulled out a stone that sent forth a brilliant flash of fire. He took this interesting stone into the house and placed it on a shelf above the central hearth. Not long after, the same old priest came to visit the new owner, and the instant he opened the door he saw that eye of light upon the mantel. He rushed up to it.

"Here is a diamond," he shouted. "Ali Hafed has returned!"

"Oh no," said Ali Hafed's successor, "Ali Hafed has not returned, and this is only a stone we found right here in our own brook."

"You are wrong" exclaimed the priest "I know a diamond when I see it, and I tell you positively that it is a diamond."

So they ran out to the garden and stirred the white sands of the stream, and there came up gems more beautiful and more valuable than the first. And it is historically true that on this very spot some of the most magnificent diamonds of all time were discovered. The historic Koh-i-noor diamond, the great blue Hope diamond and the famous Regent diamond, now in the Louvre Museum, came from this area. Had Ali Hafed remained at home and dug in his own cellar, or beneath his own wheat-fields, or in his own garden, instead of traveling far to find only wretched starvation and suicide in a strange land, he would have had "acres of diamonds." Every foot of that old farm held treasures worth a king's ransom!

"This story," said Dr. Conwell, on that night in Brooklyn, and in each one of those thousands of places where he brought his message, "simply illustrates my thought:

(Turn to page 79)

NEW PRODUCTS for CHURCHES



VEST POCKET VIEWER INTRODUCED BY EASTMAN

Eastman Kodak Company has announced a new small sized "Kodaslide Pocket Viewer" priced at \$1.95 which church school workers may find useful in illustrating lesson material. The new viewer will accommodate both 2 x 2-inch cardboard mounts and 2 x 2-inch glass slides. Measuring only 21/32 inches thick, 2 1/8 inches long, and 2 1/8 inches wide, when folded, the viewer fits into a man's pocket or a lady's purse. The viewer features a ground, polished optical glass lens, giving a four times magnification, and a grained Tenite screen which gives even over-all illumination for viewing transparencies by transmitted light. New Product 3541

SMALL BUDGET SOUND SYSTEM COVERS TOWER TO BASEMENT

Few churches can afford the tower equipment of a Riverside Church in New York but all can enjoy the beautiful carillon music of the masters. This is the claim the Califone Corporation has been demonstrating to churches through its record playing system. Installed at a price within the range of even the smallest church, the Califone record sound system is adaptable for tower music, folk games, and sermon recording. Califone designed its system for multi-purpose use in Sunday school classroom, church services, for recorded chimes, organ music and use by the choir.

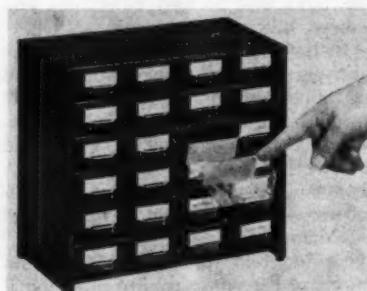
Recommended where one player must serve many requirements is Cali-

fone's 12V model. It offers Veripole variable speed, a powerful amplifier and a 12 inch concert speaker, yet weighs only 20 pounds. The player easily handles an auditorium seating 1,000 people. Larger units are available. To large and small budget churches who need an all-around unit for tower to basement use, Califone suggest looking over a copy of its descriptive brochure. For a copy of the brochure write concerning New Product 3542



NEW RACK FOR RUBBERS AND UMBRELLAS

What to do with umbrellas, overshoes or rubbers is solved by "Stormrak," a rack for your vestibule manufactured by Vogel-Peterson Company. This rack has 8 openings for umbrellas and three shelves for overshoes or rubbers. *Stormrak* permits a clean orderly arrangement of what is invariably an unsightly conglomeration of stormy weather paraphernalia. The rack also provides a saving of flooring and carpeting. Each umbrella rack has removable pans to accumulate the drippings. New Product 3543



"JIFFY" ELIMINATES THE DETECTIVE

It may be the minister, secretary or Sunday School Superintendent who does the detective work in your church. That is, tracking down the lost key,

paper clips, thumb tacks, ribbons and the dozens of other odds and ends that are essential to a smooth running organization. Fidelity Products Co. sponsors its "Jiffy" Cabinet to keep track of these many small items. It cost only \$9.95 for a 24 drawer cabinet measuring 5 1/2 inches long, 2 1/2 inches wide, and 1 1/2 inches deep. Completely restyled, the helpful "Jiffy" has a solid metal frame and back. Drawers divide into two or three compartments. Write for information about New Product 3544



DUAL-CHANNEL SOUND SYSTEM

A new dual-channel central control sound system for churches has been introduced by the Rauland-Borg Corporation. The new system will serve up to 40 rooms. It feeds microphone, radio and phono programs to any or all rooms and provides 2-way intercommunication between any room and central control console. Facilities which are attractively housed in the studio-type all-steel console, include: the program panel, FM-AM Radio, Switch Panel, Intercom Panel, All-Call Switch, and automatic record changer. The system is also available in the consolette model, less desk. Additional information may be obtained by writing concerning New Product 3545

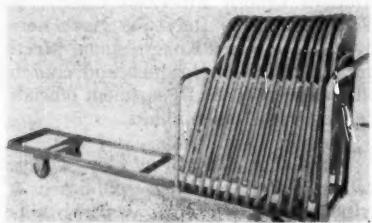
LIFE FILMSTRIPS FOR CHURCHES

Churches may now order film strips of dramatic picture stories they have seen and admired in LIFE magazine. The Protestant Reformation story is retold largely through historic works of art: paintings, woodcuts, engravings and illustrated manuscripts. Giotto's Life of Christ is available from unique color photographs, including panels and details selected to maintain the continuity of the familiar story as well as to afford opportunity for studying the artistry of a great master. Filmstrips also show the first comprehensive color record of Michelangelo's great frescoes with all the well known scenes. LIFE filmstrips also are available for classes in history, art, literature. Filmstrips in black-and-white sell for \$2.50 each or any eight for \$15.00. For a descriptive folder on this service write concerning New Product 3546



ESTEY BUILDS "VIRTUOSO" ORGAN

The century-old Estey Organ Corporation has introduced a new small compact organ which they assert has all the musical and playing characteristics of the pipe organ, and is much less costly. Named the Reed-o-Tonic "Virtuoso," it is considered ideal for performing the great organ literature of all ages with tone, color, volume and ensemble surpassed only by the pipe organ. The console appointments include both intra and inter manual couplers, a full 32-note pedal clavier, overhanging swell key, proper positioning of balanced swell and crescendo pedals. It is completely self-contained. No speakers, tone cabinets or cables to clutter the installation. Ample carrying power is guaranteed. New Product 3547



IMPROVED TRUCK FOR FOLDING CHAIRS

Moving folding chairs is one of the routine burdens of church life that may be eased by a new truck for this purpose. Nutting Truck and Caster Company is the manufacturer of this improved truck for folding chairs. It has a new free sliding, yet self locking end rack which prevents sliding and damaging of partial loads of chairs. This rack is easily set at any point on the base frame to fit snugly against any number of chairs up to maximum truck capacity. Made of life time welded steel, the truck also has easy rolling ball bearing, demountable rubber tired wheels. For details write for information on New Product 3548

FREE SOUND FILMS FOR CHURCHES

Program chairmen will have a somewhat easier task in the future because of a free offer of a catalog that tells them where to obtain suitable 16mm sound films without cost. As a part of their public relations program industrial firms are making available hundreds of films such as: President Eisenhower's visit to Williamsburg; Mother Takes A Holiday; Your Doctor; Beauty and the Bride; and Where Thy Heart Is. Many more tell stories with a moral about safety, health, or just plain entertain. Modern Talking Pictures Service, Inc. operates the free film distribution with offices in principal cities. For a copy of the catalog describing the films and telling how to obtain them for your group write concerning New Product 3549

"Acres of Diamonds"

(From page 77)

"—The opportunity to get rich, to attain great wealth is right here in this town now, within the reach of every man and woman who hears me speak.

—The men and women sitting here, who may even have found it difficult to buy a ticket to this lecture, have within their reach 'acres of diamonds,' opportunities to get largely wealthy.

—Money is power, and you ought to be reasonably ambitious to have it. You ought because you can do more good with it than you could without it.

The man who gets the largest salary can do the most good with the power that is furnished to him.

"I say, then, you ought to have money. If you can honestly attain riches, it is your Christian and godly duty to do so. It is a mistake of pious people to think you must be poor in order to be pious."

That night in Brooklyn, I heard Dr. Conwell say a great deal more about money, the prejudice so many people have against seeking it, the clichés—that money is "filthy lucre," that "there are some things better than money," that people are proud to be among "the Lord's poor."

And he also said that man's ambition to have money can help to make him a good man. That is what I felt then—and what I feel now. You become a better man when you perform a greater service through making money.

I believed then and I know now that what Dr. Conwell said is true—the opportunity to acquire wealth, to attain financial security, abounds right where you are, not in some distant place. It exists in your town, in your community, in *yourself*.

But more than twenty years were to pass before I was to recognize the full import of his words. This was one of my own major errors. I lost two decades of progress when the wisdom that would have sped my development was ready and waiting in my own personal experience.

I ask you to hold your mind open to the mistakes of others like me. A cardinal rule for success is not only to avoid making the same mistake twice yourself but never to repeat the error of another. My mistake was that it took me so long to practice the very doctrine I learned from a man I revered. There were riches within me which I had only to grasp, while I sought wealth futilely throughout the breadth and range of our land.



MEDIUM SIZE FLOOR CONDITIONER

Announcement of a new medium-size floor conditioner has been made by Red Devil Tools. Known as the FP-34, the new twin-brush model comes equipped with one pair of combination brushes for scrubbing, waxing, and polishing; one pair of reversible self-buffing pads; and one pair of reversible steel-wool pads. Buffing and steel-wool pads snap-on over the combination brushes; no tools are required. The twin brushes rotate in opposite directions and make the machine easy to operate by eliminating any tendency to veer in one direction. The FP-34 retails at \$129.50. New Product 35410

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New Fold-O-Matic folding machine, \$110.00; Elliott Addresserette, \$49.50; Master Addresser, \$24.50; Print-O-Matic card printer, \$15.75; full-size Print-O-Matic duplicator, \$59.36; supplies. Prepaid. Donald F. Rossin Company, 423 South 5th Street, Minneapolis 15, Minnesota.

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Very Beautiful Gothic Chancel Furniture. Altar with Thorvaldsen's Statue, Thorvaldsen's Angel Font, circular communion rail, pulpit. Contact Mrs. Jena Carlson, Elk Horn, Iowa.

Seybold Reed Organ. Two Manual; ten sets of reeds; foot pedals. Motor, blower and pipe included. Plays good. Easily installed. Evangelical United Brethren Church, 114 West 9th Street, Newport, Kentucky.

Bell & Howell 16mm sound projector. 15 watt amplifier, large speaker, complete for \$150.00. Stinson; Box 7, Oak Park, Illinois.

News of the Religious World*

LOS ANGELES—Members of First Unitarian Church here voted 206 to 31 not to sign a state-required loyalty oath that would provide a tax exemption for the church. The church plans a legal test of an amended section of the Revenue and Taxation Code in which the 1953 California legislature requires that the property statement for non-profit groups include a loyalty oath. The Rev. Stephen H. Fritchman, frequent target of the House Un-American Activities Committee, is the pastor.

LONDON—Billy Graham's London crusade was back fighting secularism and not British socialism after a typographical error caused an uproar among Labor Party members. An announcement was rescinded which labeled socialism as one of the evils contributing to the downfall of the traditional British religious faith. Dr. Hugh Rowlands Gough, Bishop of Barking, said the evangelist supports British Socialism's fight against materialism.

TOLEDO, OHIO—United States Judge Frank L. Kloeb said that it appears to be "useless" to try to convict members of the Jehovah's Witnesses who refuse to serve in the armed forces. His belief stems from a recent ruling by the United States Sixth Circuit Court of Appeals at Cincinnati, Ohio, which set aside five-year federal prison terms for

*Condensed from Religious News Service.

two Witnesses who had testified they were ministers. United States Attorney General Herbert Brownell indicated agreement with Judge Kloeb in a ruling that the Government has decided not to prosecute a member of the Jehovah's Witnesses now free on bond in Toledo.

PORTLAND, OREGON—An Oregon circuit court judge has ruled that Portland's public schools must admit parochial school children to special classes for the handicapped. Judge Alfred P. Dobson upheld William C. Elkins, father of Patsy Elkins, a student at Holy Cross parish school. She was one of four parochial school children refused admission to a special lip reading and speech correction class at local public schools.

ATHENS, GREECE—Greece's Supreme Court has upheld rejection by the Government of a petition from the Evangelical community at Neos Mylontos for permission to erect a church in that Macedonian town. The Court's decision was based on charges by police officials and by Greek Orthodox Bishop Dionysius of Edessa that the Evangelical Church attempts to convert members of the Orthodox Church by means of money and clothing.

WASHINGTON, D.C.—A demand that the State Department insist that the Italian Government act to stop demonstrations against American Church of Christ groups in Italy was made here by a dozen Texas Congressmen. Meeting with the Congressmen and church officials were State Department officials dealing with Italian affairs.

ROME—The Vatican weekly, *Osservatore della Domenica*, published a criticism of 73 French worker-priests who publicly protested their recall from factories and docks. Co-Editor Federico Alessandrini of the Vatican daily *Osservatore Romano* said that the statement issued by the worker-priests "was in terms that had very little of the priesthood." He charged the worker-priests with speaking the language of class war "without truce or alternative."

LANSING, MICHIGAN—A bill to legalize released-time religious education programs in the state was killed for the time being when the House education committee tabled the measure. The bill earlier had been approved by the Senate. Legislators blamed misunderstanding by the public as the reason for postponing action. Agitation to legalize

(Turn to next page)

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News of the Religious World

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release-time activity began in many states following the United States Supreme Court's 1952 decision upholding the New York released-time program.

MEMPHIS, TENNESSEE — "Teen-agers for Christ" faced a legal obstacle in their effort to purchase a 14-room prayer center in this city's exclusive Stonewall neighborhood. A petition signed by residents was to be filed with the City Building Department. "Teen-agers for Christ" was launched last October by some 200 youngsters under the leadership of Don E. Johnson, a high school senior, as an evangelistic crusade to "save our generation from going to the dogs."

MINNEAPOLIS, MINNESOTA. A report favoring planned parenthood was turned down by the Church Council of the 900,000 member Evangelical Lutheran Church. The report was submitted by the commission on social relations of the American Lutheran Conference, to which ELC and four other bodies belong. Lack of clear scriptural guidance was believed to be the reason for the action by the churchmen which leaves to individual couples the decision on the number and spacing of the births of their children.

LOS ANGELES—James Francis Cardinal McIntyre has denounced Howard Hughes' controversial movie "The French Line" as offending "public decency and the traditional standards of any American community." The Archbishop of Los Angeles, in a letter read in all churches of the archdiocese, called upon the Southern California Catholics to emphatically repudiate the film.

VALLEY FORCE, PENNSYLVANIA—Wendell S. Tredick, Jr., pastor of Warner Memorial Presbyterian Church, Kensington, Maryland, was given a Freedom Foundation award for the best 1953 sermon. He received a \$1,000 cash first prize and a gold George Washington Honor Medal for his sermon, "Freedom is Yours." The presentation was made by Dr. Milton S. Eisenhower, president of Pennsylvania State University. Twenty other clergymen of various faiths received second place awards.

BROOKLYN—The Junior Chamber of Commerce Distinguished Service Award was presented to Malcolm R. Evans, minister of Spencer Memorial Presbyterian Church, as "the outstanding young man of Brooklyn for 1953." The 29-year old minister received the award from Chief Justice Irving Ben Cooper of the Court of Special Sessions at a Jaycee dinner.



"Time destroyed everything but the roof!"

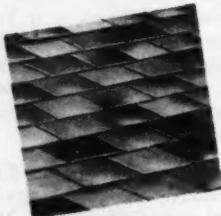


"Our church built many years ago was constructed by the community's first settlers. The old structure required renovation. When building funds were available, we consulted our architect. We were amazed when he told us practically everything but the roof had to be restored. Imagine! after such long exposure to the elements, the slate roof was in perfect condition.

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News of the Religious World

(From page 81)

NEW ORLEANS — Statements that "separation of Church and State" is not part of the Constitution and that transportation, non-religious textbooks and health aids are "minimum essentials the Federal government should provide all non-profit schools" were issued by the supreme directorate of the Catholic Daughters of America at its semi-annual meeting.

The Catholic Daughters declared "the expression, 'separation of Church and State,' is not part of the First, or any other, Amendment to the Constitution but is merely one used unjustly by those who twist the true wording—'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.'

LANSING, MICHIGAN—State Senator Frank Andrews said he had been presented with petitions signed by 40,000 persons who favor legislation of bingo games conducted by religious, charitable, civic, fraternal and veterans' organizations. Senator Andrews is the sponsor of a constitutional amendment to legalize charity bingo. The proposed amendment is now before the Senate judiciary committee.

BOSTON—Father John T. Powers has been named permanent arbitrator of all labor disputes in the port of Boston. He is the second Roman Catholic priest to hold such a post on the eastern seaboard. The other is the Reverend Denies J. Comey, S.J., who was given "unlimited authority" early in 1952 by joint agreement of labor and management to arbitrate longshore disputes in the port of Philadelphia.

MILWAUKEE — America's educators will commit a "sin of omission" if they fail to teach spiritual values. This was the message of Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wisconsin, for 4,000 high school principals at the annual meeting of the National Association of Secondary School Principals. He said teachers could not teach religious dogma but "can let their pupils know indirectly that they themselves are people of principle—exemplars of the good life as well as imparters of knowledge and skills."

YOUNGSTOWN, OHIO — A move to tighten up this city's ordinance on obscene literature has resulted from a municipal court judge's dismissal of charges against a book distributor. The distributor had been accused of violating an ordinance against "immoral and obscene" literature by circulating the Signet paper-back novel "Down All Your Streets."



Winstanley Baptist Church, East St. Louis, Ill. 4 ICE-CEL units, providing 60 ton hours storage. Load of 48 tons per hour for 1½ hours.



University Park Methodist Church in Dallas, Texas. Equivalent of 5 ICE-CEL units installed—total capacity of 200 ton hours of refrigeration.



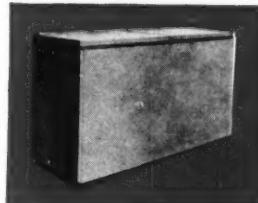
St. Andrews Episcopal Church in Jackson, Mississippi. 45 ton air conditioning system employing Dole ICE-CEL units, with a 10 hp. compressor.



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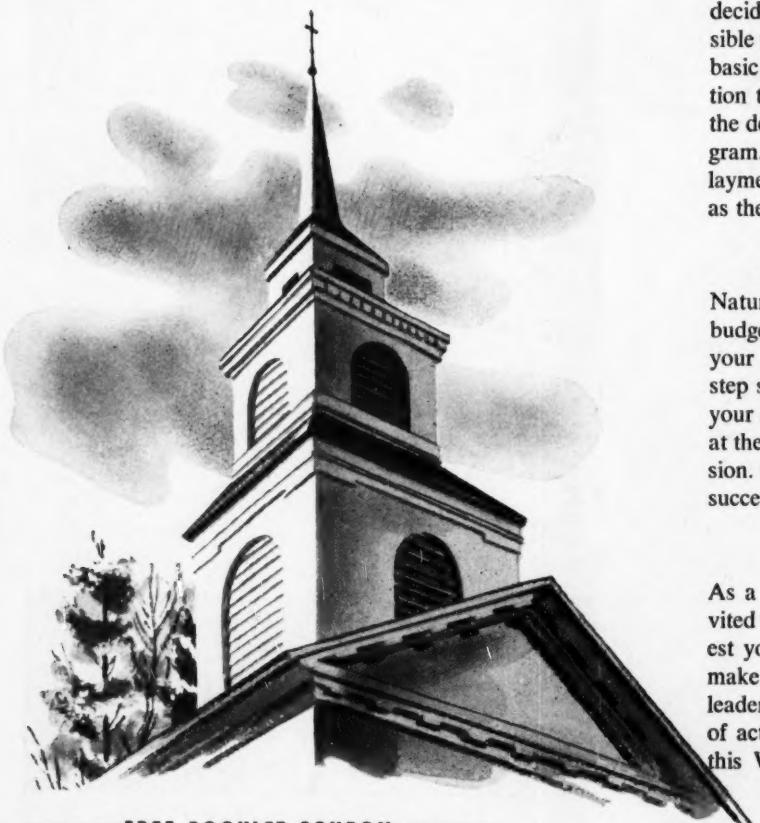
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 MINNEAPOLIS, Foshay Tower
 NEW YORK, Empire State Bldg.
 OMAHA, W.O.W. Bldg.

PHILADELPHIA, 1616 Walnut St.
 PITTSBURGH, The Carlton House
 PORTLAND, Ore., Cascade Bldg.
 ST. LOUIS, Arcade Bldg.
 SAN FRANCISCO, 41 Sutter St.
 WASHINGTON, D.C., Wyatt Bldg.
 TORONTO, 330 Bay St.
 VANCOUVER, B.C., Birks Bldg.
 WINNIPEG, Somerset Bldg.

In a letter (typical of the many Wells receives from former clients) the pastor of a Wells former-client church recently wrote: "Our first meeting with Wells Organizations was truly a turning point in the life of our church. We knew we needed an educational building desperately . . . In our first talk with Wells' representatives we realized we were talking with people who had faced every problem we had, and had an answer."

The pastor is referring to the Wells Complimentary Conference. This is simply an informal meeting at which a Wells officer guides your church leaders through a self-study of your financial needs and fund-raising potentials.

With Wells assistance, the group can usually decide *what* the church should do, *what* is possible to do, *when* to do it, and *how* to do it. These basic decisions give proper direction and definition to the church financial program. They are the decisions that mean the success of your program. That is why so many pastors, as well as laymen, consider the Complimentary Conference as the turning point in their progress.

Best Time to Hold a Conference

Naturally, you shouldn't make any building or budget fund-raising plans until you know what your church's potential is. So the logical first step should be to "meet with Wells" to analyze your situation. The best time to contact Wells is at the first mention of building or budget expansion. Our experience proves this to be the most successful procedure for the church.

How to Arrange a Conference

As a church leader or clergyman, you are invited to call collect or write the Wells office nearest you. The regional office will be pleased to make an appointment to meet with responsible leaders at your church to help you create a plan of action. There is no charge or obligation for this Wells service.

Wells ORGANIZATIONS

Church Fund-Raising
 222 N. Wells St., Chicago 6, Ill.